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National Anti-Slavery Standard.

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Pro-Slavery.

SOMETHING TO BE MARKED.

From The Christian Intelligencer (Dutch Reformed).

THE *Liberator*, of Boston, a paper edited by Garrison, the Abolitionist, contains, in one of its recent issues, nearly three columns of ridicule and abuse of "revivals of religion"; and "the dogmas of the Westminster Shorter Catechism" also come in for a large share of the vituperation of this wonderful, wise man. This shows us, as plain as daylight, what Garrison is; he is an opponent of the Christian religion as it is understood in nearly all the Christian Churches in our land; for whatever the form of polity and government may be, in doctrine—the doctrines of the Westminster Catechism—they all agree. Even the Thirty-Nine Articles of the Episcopal Church are, to all intents and purposes, identical with it.

The recent development is of importance in its future. It makes it plain that Abolitionism and infidelity have joined hands, and made a solemn compact. It makes it right for us to say, Abolitionism and infidelity are hence forth to be one. Of this we have ourselves long been persuaded; but now it is out, and can be affirmed without equivocation. It is a development which we believe decides the fate of that abusive and malignant mania. The Universalists and Socinians of New England took the temperance movement under their especial patronage, and sent out lecturers all over the land to proclaim it as another gospel. It was a common saying with these men that "they wanted no better religion than was provided for in the temperance pledge." The result is before the world. No one need be told what the effect was. Where is the temperance cause?

And now what will the three thousand clergymen of New England, who once subscribed such an earnest memorial to Congress, do? Are they to follow in the lead of Garrison? Is he the Diotrephes who, by common consent, is to have the preëminence among them? Will they patronize and fellowship him and his doctrines on slavery any more? It seems to us that this movement of *The Liberator* necessitates a choice between revivals and Abolitionism. The incompatibility of the two is now plainly shown, and can no longer be denied.

We have wondered at the infatuation of the three thousand New England clergymen in preaching for so long a time—almost nothing but Abolitionism. It has surprised us that they did not see how much the Church and the cause of souls were suffering through such a course; and now, when God is pouring out his Spirit so extensively upon the land, out comes this *profane mocker*, and tells them this is all delusion and fanaticism, and that they must turn away from it, and go on preaching Abolitionism instead of "Christ the wisdom of God, and the power of God." It is an important crisis, and we shall wait with painful interest the developments of the future. The beast has shown his cloven foot so plainly that we think even the "dupes" may see it. Will they take him at his word, and follow him still further into the dangerous paths into which he is treading?

The clergymen *out* of New England have felt for their brethren there. To them it has been plain that their minds were extensively under the influence of a hallucination; that they were viewing things through a medium which distorted even familiar objects. Many have hoped anxiously for a day to come which would dispel from their minds the occasion of this sinister influence. Will this produce an awakening, an extensive awakening, such as New England people are accustomed to welcome and follow out? We shall see. One thing is certain, that if ever a set of men deserved sympathy and commiseration for their signal failure and the manifest injudiciousness of their course, it is these men. And it is almost too bad first to dupe them so, and then spit upon them, as this man of *The Liberator* has done. If they bear it all meekly, we shall certainly have a very lively conviction of their *patience*; and did we not know better, might be tempted to regard them as *stupid*.

SOUTHERN REVIVALS.

Correspondence of The Journal of Commerce.

NASHVILLE, TENN., April 9th, 1858.

THE Saviour is doing a great work in our land. Whilst Christians in the work North and East are rejoicing in this gracious work in their sections of the country, those in the West and South-West who "fear the Lord" (and there is a goodly number of such) are also beginning to rejoice in what He is doing in these portions of our highly favoured nation.

There is a good work going forward in the Rev. Dr. Edgar's church (the First Presbyterian), and several other churches in this city—particularly in the McKendric (Methodist) church, the First Baptist, and the Cumberland Presbyterian. The visit of the Rev. Dr. Stiles, who arrived here a month ago from the South, was very opportune. He staid ten days, and preached day and night for Dr. Edgar. His labours were much blessed, and he has gone on his way rejoicing. I was glad to learn from him that his Southern tour through Washington, Richmond, Charleston, Savannah, Augusta, &c., was eminently successful in behalf of the "Southern Aid Society."

There is a good work going on in many of the cities and towns in the south-western region. It is very encouraging in Louisville, St. Louis, Paducah, Lebanon, Winchester, Pulaski, and many other places. In Lebanon, which is a small town, some 28 or 30 miles eastward from Nashville, the work of grace has been most happy. That town is the seat of a University belonging to the Cumberland Presbyterian church. There are more than 100 students in the collegiate department, and some 120 in the law department. There are also schools, male and female, in the place, which have 150 or 200 pupils in them. The law school is conducted by three very eminent and pious professors, of whom Judge Green and Caruthers are widely known as distinguished men. In fact, this law school is the *second*, if not the *first*, in the United States, in point of the number of students. In regard to the ability of the professors, it is inferior to none in our country. It will readily be seen, therefore, that an extensive work of grace in such a place must be most important. I am happy to say that a large number of the law students, as well as of the other students, have been led to put their trust in the Saviour; nor has the work yet ceased. It began in January.

The accounts which the newspapers, religious and secular, give us of the revival in New York and Philadelphia, are most interesting. May those who are called to conduct the public meetings have grace and wisdom granted to them to act with sound prudence and a well-regulated zeal. * * * * * * * *

All eyes are beginning to turn to the approaching anniversary of the American Tract Society. Is it possible that that Society cannot be allowed to go on in peace and publish, as it has done, books and tracts containing nothing but those great truths which *all* Evangelical Christians in our country hold and love? Can there not be one Society which may do that blessed work without interruption.

With much respect, I remain yours very truly,

R. BAIRD.

GLOOMY REFLECTIONS.—Black Republicanism may well shout an exulting pæan. Connecticut has followed hard upon New Hampshire, and gone with a rush against slavery; while, unkindest cut of all, St. Louis, a Southern city of a Southern State, has, at its recent municipal election, reiterated its semi-abolition sentiments by the election of the Free Democratic ticket. *Truly, the Kansas measure has proved a disastrous blow to the South.* Intended, as its advocates proclaimed, to settle the question of slavery, and quiet agitation, it has generated renewed discord, strengthened Free Soil, and hopelessly divided the only party that claimed an odour of nationality.

We are afraid that these Spring elections are portents of gloomier tidings hereafter. We apprehend that Pennsylvania, and Illinois, and Indiana, which, by unrivalled tact and unwearied exertion, were saved in 1856 from falling into Free Soil quagmire, will return to their wallow, and *that before the expiration of the present year every non-slaveholding State in the Union, with the possible exception of California, will rally under the victorious standard of Black Republicanism.* The South then will be in a certain and absolute minority, and may vainly look to the North for sympathy or succour. When that period arrives, we shall be glad to learn of those who are constantly dinning into our ears their devotion to the Union, what course they propose to pursue? Shall we submit, and trust to the justice or the mercy of the Northern anti-slavery men for the preservation of our rights? *Shall we remain in the Union until an opportunity is presented of finally testing their repeated assurances that no more slave States shall be admitted?* Or shall we make preparations for a crisis that seems inevitable, and, taking our stand upon principle, put forth our firm resolve to resist any overt act of aggression? The time is not distant when these questions may be pertinently asked? In the interim let the Southern Nationalists revolve them at their leisure, for an answer will be shortly required.—*New Orleans Bee.*

Selections.

THE REVIVAL OF RELIGION THAT WE NEED.

[Extracts from a Discourse delivered in Music Hall, Boston, on Sunday, April 11th, by the Rev. THEODORE PARKER.]

How much we need a real revival of Religion! Not a renewal of Ecclesiastic Theology, but a Revival of Piety and morality in men's hearts.

The people *feel* this need; hence we turn off to look at all new things in religion. We are tired of that old stack of hard, dry, meadow hay, where the Christian herd has so long sought fodder, and been filled with the east wind. We long for the green pastures and sweet grass along the streams which run among the hills; hence we wish to leap over or crawl under or crowd through the bars of this old winter cow-yard of the church, and at least get out of that unwholesome pen and go somewhere, with God to guide us, though we know not whither.

Let the prayers of the Protestant Churches be answered to-night; let all the white men and women in the United States be converted to the Ecclesiastic Theology; let the conversion take in all the babies who know their right hand from their left—suppose there are fifteen millions who are "brought under," and "bowed down," as they properly call it, and made to believe in the creeds of the Revival ministers; let all these be added to the Church next Sunday, and take their communion of baker's bread and grocer's wine—it would not abate one of those five great evils—War, Political Corruption, Slavery, Selfish Antagonism in Society, nor the Degradation of Woman. Such a conversion is not a step towards removing any one of these evils—nay, it is a step away from that work. Such a conversion would entail inferiority on woman—retard the progress of civilization, the moralization of mankind—add to the fetters of the slave—strengthen the tyrant's hand—increase the chances of prospective war, and add to its horrors when it broke out. For it would bless all these iniquities in the name of God, and justify them out of the Old Testament and the New—it is quite easy to do so. Nay, suppose you should convert the three millions of African slaves over ten years old, not one of them dare thereafter to run away from his master, or strike that master down. Such conversions would unman the negro slave.

Ministers in churches do not make it a principal thing to try and remove these evils, to develop man's nature, to set the religious faculty, that greatest River of God, to turn the morals of society. They aim chiefly to remove unbelief in ecclesiastical doctrines, to admit men to the Church, to save their souls from the wrath of God by belief in the magic of atonement. "No man," say they, "goes into heaven for his religion, for any merit of his own; with a whole life of piety and morality, ended in the cruelest martyrdom, he cannot buy a ticket of entrance," while a moment's belief in the ecclesiastical theology, and joining of a church, will admit a pirate, a kidnapper, a deceitful politician who curses a nation, or a hypocritical priest—it will admit them all to heaven—each man as a "dead-head."

Do you doubt that the Churches of America count not merely religious character and life, but only theological belief, as the one thing needful?—then look at these two facts.

First, the Protestant Churches of America have one great corporation—the Tract Society—wherein many sects work together. The aim is theological—to enforce ecclesiastical doctrines; it is not religious—to promote love to God, and the keeping of his natural laws writ in the very constitution of man. So the Tract Society protests against none of the great evils I have named. It attacks no popular wickedness; it would save men from the fancied wrath of God by faith in Christ: not by virtue and wisdom save them from actual ignorance, superstition, covetousness, drunkenness, dishonesty. It would save men *in* their sins hereafter, not *from* their sins today and here. It has little to say against war, political oppression, slavery, the antagonism of society, the degradation of woman. Even the Bible Society, in which all sects unite, dares not give the New Testament to a single slave, though the American Anti-Slavery Society offers them Five Thousand Dollars if they will spend it thus. Spite of its profession, spite of its good intention, the Church is baptized worldliness, professing the ecclesiastical theology as magical means of salvation from the future consequences of a life of wickedness below!

That is the first thing. Next, many Christian ministers think they can tease God to do what they want done; that they can get him to convert men; and if the prayers of the Churches centre on one man, he presently "caves in." Now, at a Revival meeting, who is prayed for, prayed at, prayed against? The Ecclesiastical archers do not draw their bow at a venture; it is with good aim. What Saint Sebastian is there who is struck full of the arrows of Calvinistic imprecation? Is it the sly, corrupt politician? the "democrat" who hates democracy, but under its covert seeks to ruin the people? No; he is orthodox in profession, though atheistic in his public practice and private creed. Is it the able lawyer, who prostitutes his grand talents to bring the most miserable culprit safe from the justice of the law? No; Sunday after Sunday he sits in an orthodox meeting-house, and requires no conversion. Is it the capitalist who rents his shops for drunkeries and gambling dens, his houses for brothels? No; he is sound in the faith. Is it the merchant who trades in coolies? No; he is a church-member, painted with the proper stripe. Is it the Doctor of Divinity who defends slavery as a Divine institution? Not at all; he believes in the damnation of Unitarians, Universalists and babies not wet with baptism; he needs no repentance. Is it the trader, whose word is good for nothing, who will always take you in? No; he is out in the street pimping for the prayer-meeting of his sect. Is it the man who sends rum and gunpowder to the negroes of Africa, and fills his ship with slaves for Cuba, half of them cast shrieking to the hungry waves before it touches land? Oh no; he contributes to the Tract Society. Do men pray for the President of the United States that, in his grand position, with his magnificent opportunities, he may secure to all men the "unalienable right to life, liberty, and the pursuit of happiness"?—may take the Golden Rule of this blessed New Testament, and make that a mete-wand for the American Government? They ask no such thing. Do they pray that our Supreme Court may "do justly, and love mercy, and walk humbly with its God"? They pray for no such men; and those they do pray for, they ask only that they may believe the creed, and "come to Christ"—to Jesus of Nazareth! It does not mean to come to him who said religion was love to God and love to man! It means only, come to the Catechism and the meeting-house!

I do not know how many men, and women too, have laboured with me to convert me. Not one ever asked me to increase in Religion, in either part of it—in Piety or Morality; to be more temperate, industrious, truth-telling—quite the opposite of that; more generous, just, charitable, forgiving to my enemies. Not one ever asked me to be a better minister, scholar, neighbour, friend, cousin, uncle, brother, husband. None ever prayed me to love God better, or to keep his commandent more, only to "come to Christ"; and their Christ, it was the Catechism, which tormented me in my infancy, which I sobbed over many a night and wept myself to sleep, and at last made away with the abominable thing, trod it under my feet forever, before I had seen my seventh birth-day. I do not know how many letter-writers, clergymen, laymen and lay women visitors have threatened me with eternal damnation. This one is sure that I am to have it at last; these others declare it is coming "summarily." No one ever charged me with any vice, with any lack of virtue or manly excellence; only with disbelief in the Catechism. That is the second thing.

These two things show that the Church wants belief in the theology of unreason, not a life of natural piety and morality; and because the ministers work for this, and with such tools to this end, is it that so many of them pass their lives

> "In dropping buckets into empty wells,
> And growing old in drawing nothing up."

These things being so, Ecclesiastical Revivals do no considerable good. They make superstitious church-members, not religious men and women. "They heal the hurt of the daughter of my people slightly"—I mean they do not heal it at all.

> "They skin and film the ulcerous place,
> Whilst rank corruption, mining all within,
> Infects unseen."

What is the great obstacle to the liberation of France, Spain, Italy? It is the Roman Church; and if every Frenchman was a member of the Roman Church, and believed its creed, France might give up the ghost to-morrow—it would never be free.

What is the great obstacle to the improvement of Catholics in America? It is the Catholic Church; and just in proportion as an Irishman is wedded to that Church, just so far do I despair of him. In a less degree, our Protestant Theology is working a similar harm for us.

Manly, natural religion—it is not joining the Church if it is not to believe a creed—Hebrew, Christian Catholic, Protestant, Trinitarian, Unitarian, Nothingarian. It is not to keep Sunday idle; to attend meeting; to be wet with water; to read the Bible; to offer prayers in words; to take bread and wine in the meeting-house. I know men who do all these things, and yet give scarce more evidence of piety and morality than the benches where they sit—wood resting on wood. Other men I know who do none of these things, and yet are among the most religious of God's children. Such things may help you—then use them, in God's name, if you find it so. They may hinder—then, in God's name, cast them off. Jesus of Nazareth was no Christian, in the ecclesiastical sense of that abused word; and could he come to Boston today, and bear the same relation to America in the nineteenth century that he did to Palestine in the first, he might not be crucified or stoned dead in the streets, because the laws forbid such outrages now; but in the "Conference Meeting of Business Men," the prayer-meetings of the grimmer sects, the Revivalists, men and women too would beseech God to convert him from the wicked belief that his own religion would save his own soul, that our Father in Heaven was effectually to be served by justice and love to his children; and, if they could not do that, they would pray—"Remove him out of the way, annihilate his influence *die with him.*" I say these things are not religion; helps or hindrances they may be. Religion itself is something far more inward and living. It is loving God with all your understanding and your heart and soul. It is service of God with every limb of the body, every faculty of the spirit, every power he has given you, every day of your life. * * * *

What if all the thirty thousand Protestant ministers, and the two thousand Catholic priests, in the United States, had such religion—worked with such theological ideas of Man, God, duty, destination! There would never be another war, staining America with blood; filibustering would be impossible; political oppression, it would not continue a week; the people would not choose a magistrate in the day time whom they must hire watchers to sit up with and look after all night, lest he do mischief; a wicked ruler would be as impossible as a ghost in the day time. Slavery would end before the Fourth of July; and on Independence Day, the Mayor of the city might tell the Rear Admiral of the Turks, "My dear sir, we are converted, and as good as Africans, Mahommedans, and there is not a slave in all the United States. Boston has become almost as Christian as Tunis or Algiers!" What a change would come over the structure of society. Co-operative industry would take the place of selfish antagonism. How would that flower of Womanhood expand with fairer, sweeter and more prophetic bloom! How would the nation's wealth increase! What Education for all—what Welfare now, what Progress for the future! What a generation of sons and daughters would this people raise up! Aye, what missionaries should we send abroad, not to preach ignorance to the heathen, who have enough of it already, but to carry the light of the Gospel of Life to the nations that "sit in darkness, and in the shadow of death"!

Such a Revival of Religion—it is possible; one day it will be actual. The ideal in my heart is a prophecy of the real in mankind's actual life. At length the best must be; this is as sure as that God is good. But this revival will not come by miracle. God does his part by creating us with faculties fit for this glorious destination; by providing us, in the material world, the best means to achieve that destination and get this development. To use these powers and opportunities, it is not God's work, it is yours and mine.

This Revival of Religion will not come by prayers of words, although the thirty thousand Protestant ministers and the two thousand Catholic go down on their knees together. In 1620, our Puritan fathers wished to have all New England ploughed up, and made fit for farms. Suppose they had gone down on their knees, and asked God to do it. Not a furrow would have been turned today, not a ploughshare forged or cast. A few weeks ago, London men wanted the Great Eastern launched. What if all the English clergy, Episcopal, Dissenters, had put up prayers in the meeting-houses, petitioning God to do this work, and the Queen and Parliament had knelt down on their knees in supplication, saying—"Have mercy upon us, O Lord! miserable offenders. There is no health in us. We beseech Thee to launch her, good Lord!" They might have prayed till they were black in the face, the vessel would not stir an inch. But they used the natural means God gave them. The thinkers prayed great scientific thoughts—they prayed steam-engines and hydraulic-rams. The labourers prayed work—they prayed with levers and windlasses, and coal-fire. With sore toil, the hydraulic-rams sweat through their iron skin, twelve inches thick. And the launch took place, Mind gave his right arm to Matter, and Miss Leviathan, on her marriage day, coy, timid, walked with him to the water, and they became one. Ere long they will take a whole town's population, a wealth of merchandise, and swim the Atlantic together, breast to breast, stroke after stroke, three thousand miles in a week!

Prayer, the devout helpmeet of work, is the brave man's encouragement when struggling after perfection. But prayer as a substitute for work—not a wife, to glad the toil and halve the rest, but a witch, to do by magic miracle—that is blasphemy against the true God—sterile and contemptible.

SLAVERY IN THE NORTHERN METHODIST CHURCH.

From The Northern Independent.

SLAVEHOLDING IN THE PHILADELPHIA CONFERENCE.

IN a moral point of view, it is no worse for a preacher to hold slaves than for a private member to hold them; but as our Discipline (page 212) makes a distinction, and restricts slaveholding to the private membership, for class-leaders and exhorters, and local travelling preachers to own, and raise, and buy, and sell *slaves*, is doubly abhorrent.

By our late visit to the seat of the Philadelphia Conference we ascertained, beyond all cavil,

I. *That private members of our Church are allowed to own, and buy, and sell slaves, without rebuke or censure.* No man charged Dr. Long with misrepresentation on this point; and every man of whom we inquired on the subject admitted it to be the case. Slaveholding and the buying and selling of men, women and children are openly *allowed* by the Philadelphia Conference.

II. *That the same sins are everywhere tolerated in the official members of the Church*, such as class-leaders, stewards, trustees and exhorters. Though the Discipline delares a slaveholder ineligible to any such office, the members of the Philadelphia Conference regard them as eligible, and have filled these offices with slaveholders.

III. *That slaveholding is not regarded as a bar to the local ministry.* Levi D. Traverse, of Taylor's Island, Md., is a local preacher, within the bounds of the Philadelphia Conference, and a slaveholder. In a printed letter from him, now lying before us, he declares himself the owner of twelve slaves, some of which, he says, he bought. He says, "I am a slaveholder, I hold twenty slaves (right or wrong), &c. * * * I have never read from the sacred volume a word condemnatory of the institution and practice of slavery."

Rev. Clemm, agent for the new nullification paper in Baltimore, stated, before the Conference, that neither the Baltimore nor the Philadelphia Conference could prevent a slaveholding local preacher from being ordained; and no surprise was manifested or exceptions taken to the remark—the Conference thus tacitly endorsing its correctness.

IV. *The TRAVELLING PREACHERS of the Philadelphia Conference are deeply involved in the crying sin of slavery.*

This has been alleged by Rev. J. D. Long and others, and was abundantly established at the late session of the Conference, as the following facts will show:

1. Rev. John Bayne, a member of the Conference, died at Cochranville, Chester County, Pa., August 6th, 1852. (See Minutes for that year, page 20.) After his death, a will was found in his hand-writing, duly signed, but not witnessed, and supposed to have been written during his last sickness. By that will, it appeared that he was the owner of seven slaves, in Maryland, and that he designed to free them at his death. But as the will was not *witnessed*, it was not a legal instrument.

It so happened, however, that, some years previously, Mr. Bayne had licensed Rev. Andrew Manship, now Tract Agent of the Philadelphia Conference, as an exhorter; and Mr. Manship still had the license, with Mr. Bayne's signature attached; and, as, by the provisions of the will, it was evident that Mr. Bayne intended that his slaves should be free at his death, his administrator, Rev. J. F. Boon, M.D., of the Philadelphia Conference, applied to the Court of Cecil County, Md., for the freedom of the slaves. Mr. Manship and another witness appeared before the Court, and made oath to the hand-writing of Mr. Bayne, and upon their testimony the will was declared valid, and the seven slaves set at liberty. We had all these principal facts from Mr. Manship himself, who stated them openly, at the seat of the Conference, March 29, 1858, in the presence of Rev. Mr. McCarter, and Rev. Henry Sutton, both members of the same Conference. Mr. Manship bore the joyful tidings of liberty to at least one of the slaves, and described the glowing rapture of her heart when she first learned that she was FREE!

2. Rev. Wm. Quinn, a member of the Conference, is the owner of some twenty slaves. In 1852 (the year that all the members of the Conference were asked "*Are you a slaveholder?*") he was known to be a slaveholder, and a resolution was adopted by the Conference requiring him to manumit his slaves. To keep up a show of obedience, he had deeds of manumission recorded, to take effect when each slave is 35 years old. Even the children of these manumitted slaves, and their children after them, are held by this model Methodist preacher till 35 years old, and then, when hard toil has stiffened their limbs, and begun to bleach their locks—when their children have grown up around them, still in slavery, and the winter of life is coming on apace—*then*, if they are willing to sever the ties that for fourteen years have been binding them to the old plantation, and start out for themselves when the best of life is gone, then they may be free! The juice of the orange has been pressed out for the use of a clerical master, and the poor old worn-out negroes may now take the worthless rind if they wish. This is Mr. Quinn's own showing. He even claims it as a virtue that his slaves were all manumitted, to be free at 35. A friend of his, in apologizing for him, said that by freeing them at that age he had lost several thousand dollars, whereupon, Bishop Ames added, "AND ALL FOR CONSCIENCE-SAKE!" thus taking sides with a slaveholding Methodist preacher and helping to screen him from censure by throwing over him the shield of an Episcopal apology!

This same Methodist preacher admitted that he had sent a slave to Baltimore, and sold him, but alleged as an excuse that the slave was a thief, and was liable to be arrested and convicted, in which case he would be sold to go South. It was simply the old excuse of all Methodist slave-sellers—"he was a bad nigger and I had to sell him"—though put into a little more pious form. Like all Mr. Quinn's slaves, "the boy" was "manumitted" to be free at 35; and Mr. Quinn claimed that it was a benevolent act to sell him in Baltimore till 35, and prevent his being sold to go South for life.

But for the alleged theft, we have only the word of the slave-seller, who had every motive for fabricating the charge. He must, of course, justify his own crime against God and his fellow-man, and how natural that he should frame the old apology that Sam was a thief, especially as every slave who eats an onion, or a chicken raised by over-work, and on his own little patch, if allowed one, is nevertheless a "thief" in the eye of slavery.

But mark how Dr. Stevens fixes up the case. He says:

"A statement was read from a letter to the Conference, wherein Mr. Quinn affirmed that he had disposed of a boy in the city of Baltimore, who, as a felon, was about to be sent South."

Now, we have heard the letter read, and the remarks upon it, and affirm most positively that this is a gross slander upon the poor dumb negro, which Mr. Quinn did not allege. The idea above conveyed is that the negro had been *arrested*, and *proved a felon*, and, as such, was "about to be sent South"; not a word of which is true. The whole case is this—a Methodist preacher sent a slave to market and sold him, and, when called to an account for it, offered as an excuse that "the boy" had stolen, and was *liable* to be taken up, and sold to go South. For the truth of this showing, I appeal to Drs. Cooper, and Durbin, and Hodgson, and even Dr. Quigley himself, who defended Mr. Quinn. The apology manufactured for Mr. Quinn by Dr. Stevens is wholly gratuitous, and without foundation. He has volunteered to screen a slaveholding and slave-selling Methodist preacher, and in so doing, has libelled a poor dumb slave. May God pity all such editors.

But what did the Conference do in relation to this case? They first passed the following:

"Resolved, That the character of the Rev. Mr. Quinn be passed, and that the inquiry into what he has done in reference to manumitting his slaves, in pursuance to his promises to the Conference at its session of 1842, be referred to a commission, to be hereafter appointed, to ascertain the facts and particulars in the case, and report the same to the Conference at its next session."

This Abel Stevens is careful to quote. But was the "commission" ever appointed? Never. Instead of announcing their names at the opening of the next session, as is customary with our bishops in all such cases, Bishop Ames let the matter hang, day after day, till near the close of the session, when the above resolution was reconsidered, and the whole subject *laid on the table!*

This Dr. Stevens did not publish, but left his reader to suppose that a commission was appointed, to the shame of the slaveholding preacher.

Here, then, we have a member of the Philadelphia Conference, who has been a slaveholder since 1852, at least—6 years—and *known* to be such by every member of the Conference. He has now twenty or more slaves, and is raising more as fast as he can, and has even commenced selling his superabundant stock, and yet, what of it? What did the Conference do with him? Simply, *nothing!* the proposed "commission" was a sham from the beginning. The Conference had all the facts before them, and knew that Mr. Quinn was an open transgressor of the law of the Church, and of their own rule in relation to his case, passed sixteen years ago, without appointing a "commission."

By passing his case as they did, the Conference most emphatically *sanctioned slaveholding*, and slave-*breeding*, and slave-*selling*, by members of the Conference. Mr. Quinn is thus ecclesiastically whitewashed, and slavery and the slave trade sanctified. And what is most disgusting of all, he is helped through, as the sequel will show, by Episcopal connivance and prerogative. We write soberly, and in the fear of God, and from a sense of duty to God, and his Church; and we cannot and will not forbear to tell the *whole truth*, let it bear where it may.

As Mr. Quinn's character passed, the following resolution, was offered:

"Resolved, That it is the sense of this Conference that its requisition upon *its members* [mark!] to manumit their slaves, according to the Discipline, shall be twenty-one years, or under."

J. CUNNINGHAM,
C. I. THOMPSON.

But this resolution was tabled in an instant, with clapping of hands; and though two efforts were subsequently made by Br. Cunningham to get it up, and act upon it, in one instance Bishop Ames called up another subject at once, and in the other no attention was paid to the motion.

M.

PRELATES AND PROGRESS.

Prelates have often blocked the wheels of progress. In our own Church, at the last General Conference, our Bishops, *unasked*, threw in their Dred Scott decision, to arrest the tide of anti-slavery reform. In a Church like our own, where Bishops are elected for life, with a good salary in perpetuity, it is not best to keep our eyes closed to the doings of our servants in authority. One of the correspondents of *The Northern Independent* gives us an account of the late session of the Philadelphia Conference, and states that members of that Conference were known to own slaves, and, of consequence, to hold them, hire them out, and live on their toil—bequeath, buy, sell and breed them for the market. It appears that some of the members of the Conference, not quite stultified, wished to inquire into this abominable state of things, when, as related, the following circumstances transpired.

"The name of Daniel Titlow being called, Bro. McCarter inquired if he had any connection with negro slavery? The question was objected to, for various reasons, and an appeal was made to Bishop Ames to decide it as a point of order. The Bishop seemed to disapprove of the question, and illustrated by saying, suppose, as the name of each brother is called, some brother should arise and ask, 'do you wash your face every morning?' At this many of the congregation cheered by stamping. Bro. Cunningham remarked that he was ashamed to hear such a witticism uttered in connection with a subject of such moment, and to hear it cheered by such a body of ministers."

Cannon balls may move against resistance, but "*straws show which way the wind blows.*" I am, heartily, an Episcopal Methodist; but not a "*Methodist*" in the sense that leads me to call any man "*Massar.*" In my judgment, our Bishops, in attempting to dress slavery in regal robes, have undertaken a task that will prove unwelcome in the end. I can see nothing in the ordination vows and work of a Bishop akin to the besotted, bullying sin of slavery; and I judge the monster unworthy to be sheltered by sacred vestments.

For one, I am sick of their course; and when a Bishop—as in the above instance—by an adroit inuendo, parallels the holding of slaves with a man "washing his face every morning"—however oblique the allusion, I can but blush before God and this wicked world. Such officials will henceforth receive all the respect they deserve. I respect the man who could rebuke such an officer in his chair and to his face.

C. L. BOWN.

Geneseo, N. Y., April 8, 1858.

Another of our correspondents takes a similar view of this case:

"Query? Has it come to this, that what the Father of Methodism denounced as 'the sum of all villanies,' the Bishop now thinks no more than an unwashed face? *Shame!* And let *all the people cry shame!!*"

The able editor of *Zion's Herald* has noticed the same fact, in terms of reprehension scarcely less severe.

"IS IT TRUE?—We are informed that the Philadelphia Conference would not allow the question to be asked of their young preachers, candidates for admission, 'Are you connected with slavery?' Nor even this question, 'Are you a slaveholder?' Ninety-three voted against proposing the latter question, forty-one in favour of it. Rev. I. T. Cooper said he was a slaveholder for the slave's good. *The Northern Independent* reports that the Bishop said the Conference might be asking next, 'Do you wash your face in the morning?' Whereupon some of the 'conservatives' actually stamped and clapped their hands! Bro. Cunningham, with becoming dignity, remarked, 'he was ashamed to hear such a witticism uttered in connection with a subject of such moment, and to hear it cheered by such a body of ministers.'

"We, too, are ashamed to be compelled, by strict justice, to print such a remark. For years the question was asked of candidates, 'Are you an Abolitionist?' And now it has come to pass that though our Discipline plainly forbids a minister or an official member to have any connection whatever with slavery, yet in the Philadelphia Conference the question, 'Are you a slaveholder?' is not to be asked. 'Pride goeth before destruction, and a haughty spirit before a fall.'"

SLAVE CASE IN CALIFORNIA.

From The Evening Post.

THE following account of a slave case, which has come under the notice of the Supreme Court of California, is taken from a San Francisco paper:

"A Mr. Stovall, a citizen of Mississippi, has been in delicate health for some five years, and in the spring of 1857 determined to make the trip to California across the Plains, and to bring Archy, who was a family negro servant, nineteen years of age, with him. Stovall stated that he was going to California for his health, and that was the grand object of the trip; that he did not intend to remain in the State but a short time, not more than eighteen months, then to return home by water. He left his wagon and team in Carson Valley, because his oxen were not in a condition to cross the mountain. He also purchased a ranch in that valley. He and Archy arrived in San Francisco about the second day of October last. After arriving in that city, he hired out Archy for upwards of a month. Most of the wages earned by Archy were paid to him, but a portion was paid by the hirer to Stovall, after Archy became sick. While Archy was sick, about eighteen days, he was well taken care of by Stovall. Mr. Stovall opened and taught a private school for something over two months in San Francisco. During the time he often stated that it was his intention to return. There was proof going to show that S. was short of means upon his arrival in the State. After he and Archy had been here upwards of two months, Stovall placed Archy upon one of the river steamers, with the intention and for the purpose of sending him to San Francisco, and from thence to Mississippi, in charge of an agent. The boy having escaped from the boat, Stovall made affidavit before a Justice of the Peace, who issued his warrant, commanding the officer to arrest Archy and deliver him to Stovall. Under this warrant Archy was arrested, by a policeman of San Francisco, who delivered him to Lansing, Chief of Police, who detained him in the city prison, and refused to deliver him to Stovall, who demanded his delivery as his slave. Upon these facts the case went to the court."

To the surprise of all, considering the rules laid down by the Court, Archy was ordered to be given into the custody of Stovall. The Sacramento *Union* says: "The law of comity—the operation of the State Constitution—in fact, all the law of the case is ruled against the petitioner; and yet, because he is young, in bad health, and this being the first case, it is ordered by the Court that Archy be delivered into his possession. The Court decides that Stovall is not a traveller—is not a visitor; but as he is a young man, and may not have been advised of the constitutional provision being in operation, he is permitted to take Archy back to Mississippi."

From The Alta Californian.

On Thursday, April 4th, the report was circulated about town (San Francisco) that the negro boy Archy Lee, of whose reconsignment to the charge of his late master, C. A. Stovall, so much has been written, was in the vicinity of the city, and was to be spirited away in one of the steamers departing on the 5th for New York. Archy's whereabouts was not known for some time, until about two weeks since it appeared that he was confined in the Stockton Jail, awaiting the pleasure of Stovall, to conduct him home to Mississippi. On the 1st of March, Stovall started with the boy from Stockton, and travelled slowly, stopping sometimes half a day at the places on the road, passing through San José, and arriving on Thursday afternoon at Contra Costa, and on the same evening passages were engaged for both on the steamship Orizaba, to sail on the following day.

MOVEMENTS OF THE CHIEF OF POLICE.

Information was conveyed to Chief Curtis of the facts, who at once took measures to frustrate the attempt to get the boy away. On Thursday evening he gave explicit order to officers Johnson and Lees to prevent the boy from being taken on board the steamer at all hazards, and to make every effort to discover his whereabouts. He also directed them to inquire at the steamship office, at the Mayor's office, and make the necessary inquiries concerning the matter. The detectives were accordingly on the alert all night, endeavouring to trace out the affair, but at daybreak had not been able to discover any further facts.

EXCITEMENT AMONG THE COLOURED POPULATION.

The coloured population had also got wind of the intended shipment of Archy, and mustered in considerable numbers at the Market street wharf, where the Golden Age was lying, and at Vallejo street wharf, from whence the Orizaba was advertised to sail. All night, little knots of them were seen standing at the gateways of these wharves, watching the officers, and evidently intent on ascertaining whether Archy was to be secretly conveyed on board during the night. At daybreak the officers separated, Johnson stationing himself at the Golden Age, and Lees at the Orizaba. By 10 o'clock, the excitement began to increase, and, parties getting wind that Archy was to be rescued by the coloured people, and numerous exaggerated accounts being circulated, the crowd increased rapidly at the wharves.

A CUTTING OFF EXPEDITION.

At 11 o'clock, the story suddenly got abroad that the boy was concealed at North Beach, or at Alcatraz Island, and that he was to be put on board from one of those points as the steamer passed. Thereupon a rush was made in that direction, and two boats were manned with stalwart blacks, determined to make a last effort to rescue their fellow from a return to slavery. One of the boats lay off North Beach, and the other proceeded out toward the Heads, and lay off between Fort Point and Point Lobos. What action they intended to take is not known; but no little amount of determination was expressed in the faces of the party.

ARCHY AND HIS WHEREABOUTS.

Meantime Archy was safely ensconsed at some place in Contra Costa, or, as others affirm, on one of the islands in the harbour, under the charge of Stovall and three or four of his friends, awaiting the hour for the steamer's departure. By this time, the interest in the occasion had spread and communicated to the citizens generally. The rumour getting about that there was to be a coloured rescue of Archy, crowds hastened down to the wharves to witness the fun, or be participants in it, as the case might be. The hour for sailing, however, arrived, and still the mysterious Archy was nowhere to be seen.

THE ORIZABA LEAVES THE WHARF.

The Orizaba at 12 1-2 o'clock cast off her moorings, crowded with passengers, and dropped out into the stream, Officers Lees and Ellis, and Mr. D. W. Thompson, one of the Deputy-Sheriffs, being on board. Just before starting, Lees had engaged a couple of White Hall boats at the Pacific wharf steps, and directed them to make their painters fast to the stern. We had forgotten to state that Mr. Thompson had with him a writ of attachment for Archy, issued by Judge Freelon, ordering him to bring the boy before him forthwith. Lees and Thompson, then meeting, just before the steamer left the wharf, found that each had a writ in the matter; that in possession of the former being a criminal warrant for the arrest of Stovall for kidnapping, made out under the statute, and issued by Justice Austin. There was a general cheering as the steamer dropped out, mingled with Hoosier yells, pelting with apples and oranges, and the like.

SCENE ON BOARD THE STEAMER.

As soon as the steamer was well clear of the wharf, Lees proceeded to look quietly about him, and soon observed a couple of individuals in the bows, one of whom was waving a handkerchief tied to a Mansonito cane. He drew up toward them, and heard some remarks which confirmed him in his suspicions that they were in some way connected with the Archy case. They received, however, no response to the signal, and Lees went aft, but soon after heard the same person

discharge by Judge Freelon. But Stovall thinks to take Archy across the Isthmus, through New Granada, a free country, where slavery is forbidden, where the slave becomes free by touching the soil. Measures have been taken to warn the authorities and people of Panama to support the dignity of their laws, and to protect the rights of humanity by seeing that no man shall be carried in chains across their territory, unless it appears that he has committed some greater crime than that of having been born in hereditary bondage.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, APRIL 24, 1858.

CORRESPONDENTS will greatly oblige us by a careful observance of the following directions, viz.:

Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "*Editor of the Anti-Slavery Standard*, 138 *Nassau street, New York.*"

Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed, "*Publisher of the Anti Slavery Standard*, 138 *Nassau street, New York.*"

TWENTY-FIFTH ANNUAL MEETING
OF THE
AMERICAN ANTI-SLAVERY SOCIETY.

THE Twenty-fifth Annual Meeting of the American Anti-Slavery Society will be held in MOZART HALL, No. 663 Broadway (above Bleecker street), on TUESDAY and WEDNESDAY, May 11th and 12th; commencing, as usual, at 10 o'clock A. M. on the first day, and closing in the afternoon of the last. Arrangements will be made to secure addresses from eloquent champions of the cause, not only at the first, but at each subsequent session.

At no time within the quarter of a century in which this Society, as the representative of the American slave, has pressed upon the consciences of the people the duty of IMMEDIATE EMANCIPATION, have the obligations resting upon its friends been more imperative, or the incitements to fidelity on their part greater than at the present hour; and never was it more important that they should come together, in large numbers, from every part of the land, to confer with one another upon the state of the cause, and, by an interchange of thought and sympathy, prepare for new labours and conflicts in its behalf.

The object of the Society is not *merely* to make "Liberty national and Slavery sectional"—nor to prevent the acquisition of Cuba—nor to restore the Missouri Compromise—nor to repeal the Fugitive Slave bill—nor to make Kansas a free State—nor to resist the admission of any new slave State into the Union—nor to terminate slavery in the District of Columbia and in the National Territories—but it is, primarily, comprehensively, and uncompromisingly, to effect the immediate, total and eternal overthrow of Slavery, wherever it exists on American soil, and to expose and confront whatever party or sect seeks to purchase peace or success at the expense of human liberty. Living or dying, our motto is "NO UNION WITH SLAVEHOLDERS, RELIGIOUSLY OR POLITICALLY!"

In behalf of the Executive Committee,

WM. LLOYD GARRISON, President.

S. H. GAY, WENDELL PHILLIPS, } Secretaries.

"THE SUPPRESSED TRACT."

As the time approaches for the Annual Meeting of the American Tract Society, when the vote of its Directors is to decide whether the pro-slavery course hitherto pursued by its Executive Committee is to be continued for another year, or whether some feeble preliminary measure in the direction of reform is to be adopted (for the supineness of its *quasi* reformatory members forbids the hope of anything better), we may advantageously cast a glance at its present position, in relation to which some important facts have become known within the present year.

Immediately after the appointment of a Special Committee of Investigation in May, 1856, to examine and report upon the manner in which the affairs of the Tract Society had been conducted, the Government of that Society, to prepare for the expected requisition that they must publish *something* in regard to slavery, began to collect matter *in favour* of slavery, of which to form their first tract, in case they should be driven from their original policy of ignoring the subject altogether. They sent to the most thorough defenders of slavery at the South, and made a collection of approved "plantation homilies," such as had already been many years in use by the *spiritual* "overseers" and "drivers" of plantations, and been found by them effective in securing the subjection of the slaves. These were approved and accepted by the Publishing Committee, and then printed, with the title, "Scripture Duties of Masters," in readiness for distribution, if it should prove that *something* on the subject of slavery *must* be distributed. All this was done, be it remembered, before the meeting of the Investigating Committee.

This Committee, after wasting ten months of precious time, held a meeting just soon enough to prepare their Report in season for the Annual Meeting. They were empowered to call a special meeting to receive their Report, and, had they been disposed to make a change in the pro-slavery policy of the Society, they might not only have made an emphatic and unequivocal recommendation to that effect, but might have done it at the commencement of the year, thus giving time to organize a new administration, of persons disposed to do the duty which the "management" of the Society had, up to that time, refused to perform. They did neither of these important things.

When this Report finally appeared, it was understood to be unanimous on the part of the Committee. One name, however, that of Rev. M. B. Anderson, LL.D., President of the University at Rochester, N. Y., was not appended to that document; and Rev. Seth Bliss, Secretary of the Tract Society at Boston, has recently informed the public that Dr. Anderson declined giving his name to the Report "chiefly on the ground that it seemed to him *ambiguous*, and likely to fail of adjusting the great question at issue."

Time has fully vindicated the sagacity of Dr. Anderson. The Report was so ambiguous that each party confidently declared the case decided in its favour, and both still persevere in this claim. It has, moreover, failed so thoroughly of adjusting the great question at issue that the whole work must be done over again, as if the ponderous respectability of the Investigating Committee had never undertaken to adjust it. The practical result is, that instead of an arrest of the pro-slavery course of the "Tract management," they have become active instead of passive in the work, keeping up a brisk circulation of pro-slavery *circulars*, for the purpose of showing that they cannot issue anti-slavery *tracts*. And these measures have assured them of so strong a majority of the Society in their favour that they have ventured to keep back their reserved force, the *pro*-slavery tract, and are now looking to the Annual Meeting, with a confidence, which seems very likely to be justified, that they shall be permitted to retain their power, and continue their present policy through another year.

Meantime, while the "Tract management" are energetically working, and the remonstrants against their policy piously praying (with an easy confidence that seems to imply their belief that the days of miracles are not past) for victory on the approaching 12th of May, the tract "Scriptural Duties of Masters" suddenly appears before us printed, and stitched together with the prize tract entitled "The Family Relation as Affected by Slavery"; to these are prefixed an introductory note, briefly stating the history of the two documents, and a title page, as follows:

"THE SUPPRESSED TRACT!
AND
THE REJECTED TRACT!
Given word for word as submitted to the Publishing Committee of the American Tract Society."

"The *Rejected* Tract" has appeared, in full, in THE STANDARD, and our favourable opinion of it has been repeatedly expressed. Our purpose now is, by a statement of the pro-slavery sentiments expressed and implied in "The *Suppressed* Tract" (a document which, though withheld from circulation by the Executive Committee—because they prefer not to publish *anything* respecting slavery—has been accepted and adopted by the *Publishing* Committee, as suited to promote the interests of "vital godliness and sound morality"), to help our readers to judge of the fitness of this Publishing Committee for their function, and of the prospect as to future publications while they remain in office.

"Scriptural Duties of Masters" comprises sermons or addresses by Bishop Meade of Virginia, Dr. Young of Kentucky, Dr. Adger of South Carolina, Dr. C. C. Jones of Georgia, and other pro-slavery clergymen, amounting in extent to 72 pages. Of these Bishop Meade's "Pastoral Letter" is longest and most important, having been twice printed by the slaveholding Episcopalians of Virginia, as a useful means of maintaining their "plantation discipline." It assumes, as evidently true, or else makes direct affirmation of, the following pro-slavery ideas, showing how thoroughly the Episcopal Church is "the bulwark of slavery."

That the servants spoken of in the Old and New Testaments were slaves:

That the present slaves of this country were made such by a "dispensation of Providence"—"Heaven's gracious design"—with which it is the privilege of slaveholders to coöperate:

That everything relating to the improvement of the condition of slaves should be approached and handled with great caution and prudence:

That the slaveholders actually *own* the slaves:

That the claim and exercise of ownership over them is perfectly consistent with a Christian character in the slaveholders, and with the exercise of justice and generosity towards the slaves:

That when a slaveholder has given his slaves food and clothing, and also religious instruction (of the sort hereafter to be mentioned), he has obeyed the injunction of Paul—"Masters, give unto your servants that which is *just and equal*":

That the slaveholders have a right not only to all the powers and faculties of the slaves, but to *all* their time, Sundays and week days, day and night, and even to say not only when and where they shall meet, but "whether they shall meet at all for the worship of God"; not only to say whether they may read the Bible for themselves, but whether they may "hear it from others":

That slaveholders may, with perfect propriety, prevent their slaves from learning to read:

That they cannot, however, without guilt, neglect to instruct the slaves, orally, in the portions of Scripture addressed to them, and designed for them, namely, those which speak of the duties of "servants." To show, unmistakably, what these portions are, Bishop Meade quotes, from the epistles of Paul and Peter, the passages commencing as follows: "Let as many servants as are under the yoke count their own masters worthy of all honour." "Exhort servants to be obedient unto their own masters." "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling." "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward." And the pious Bishop adds—"*This* is the portion of spiritual food which *God has designed* for those who are in bondage."

Bishop Meade assumes that everlasting perdition will be the doom of the slaves unless they receive religious instruction. With holy boldness he testifies to his diocese of slave-breeders and slave-traders—"Every owner of slaves has an account to render to God for his treatment of them." But he intimates, with equal distinctness, that if these "owners" of human beings give them the allowance of food and clothing usually dealt out to "niggers" in Virginia, and at the same time supply them plentifully (in person or by parson) with oral religious instruction, "such an effort must be acceptable to the God and Father of us all, and must bring down his blessing. * * The light and gracious smile of His countenance is upon us while *thus* we are seeking to do justly and love mercy." * * * "When we undertake the work in good earnest ourselves, then can we *with clean consciences* bid those whom we call intruders from a distance not to intermeddle with a duty delicate and difficult in the extreme, and which none but ourselves are competent to perform"!

So much for the Right Reverend William Meade, Bishop of Virginia; Bishop of a State which has advanced, under his "overseership," from being a mere slaveholding State, undistinguished in that particular from many others, to the dignity of being universally acknowledged the great slave-breeding State; Bishop of a State, the descendants of whose "first families," and of a great majority of all its other families, are now working under the lash, through the whole Southern country; Bishop of that distinguished "producing" State which supplies the necessities of a dozen "consuming" States; Bishop of a diocese whose inhabitants get their living by selling their own children, and causing other children to be manufactured for the market! O, fortunate Bishop! whose people are so pious that they not only print and reprint his sermons, but follow the counsel contained in them! And O, thrice fortunate people! who have a Bishop at once faithful and indulgent; *so* faithful that he plainly testifies "Every owner of slaves has an account to render to God for his treatment of them"; and yet so indulgent that he allows them to sell their slaves, and manufacture more for the market, on the easy condition of giving them oral instruction from the Bible and Catechism!

The next item of "the suppressed tract" is a sermon entitled "The Duty of Masters," preached in 1846, in Danville, Kentucky, by Rev. John C. Young, D.D., pastor of the Presbyterian church there. The title-page declares it to be "Revised by the author."

Dr. Young makes it very plain of *what* masters and *what* servants he is speaking. They are—"the master who holds the servant in *involuntary* BONDAGE," and the servant who "*lacks* that greatest natural stimulus to exertion, the knowledge that he will himself enjoy the fruit of his labours." He thus announces, on the very first two pages, that he is speaking to that class of masters who are robbers, and that class of servants who are robbed; to slaveholders and slaves.

Having assumed that this relation is right on the part of the slaveholder, and that God appoints, permits and approves it, Dr. Young proceeds to the very unusual step of representing these two (among others) to be duties of slaveholders: teaching their slaves to *read the Bible* (he does not propose to allow them to read anything *but* the Bible), and enforcing upon them the duty of respecting *the rite of marriage*."

As minister in a simply slave-*holding* State, Dr. Young was free from some difficulties that embarrassed the course of Bishop Meade. The latter of course could not think of interfering with the business by which his people gain their subsistence and pay their minister's salary; so, adapting himself to the manners and customs of his flock (as a good shepherd naturally will, you know), the worthy Bishop slides easily over the dangerous subject of *marriage*, and says not one word about it; nay, he exercises a watchful care to avoid mentioning it, even in a sentence like the following, in which the pen of a Bishop, anywhere else in the world, would have written the word "marriages" spontaneously.

"It is pleasing to perceive that, in the parochical reports, the number of baptisms, burials, confirmations, and additional communicants among the coloured people is as regularly returned as among the whites." P. 33 of Bishop Meade's Pastoral Letter.

So, doubtless, in conceding to the slave-breeders who form his pastoral charge that it is sufficient to give their slaves *oral* religious instruction, without teaching them to read, the good Bishop had in mind the popular idea in that State, derived from a large and varied experience, that mulattoes are less docile than negroes, and more apt to take the ell, when they have once got possession of the inch.

Dr. Young further informs his slaveholding parishioners that—"you are God's trustees, to whom, in his providence, he commits these souls for their temporal and eternal good." And he represents to them that even the principle, "Give unto your servants that which is just and equal" does not absolutely forbid the purchase and sale of slaves.

The next item of "the suppressed tract" is an extract from a sermon on "The religious instruction of the Coloured Population," preached in Charleston, S. C., 1847, by Rev. John B. Adger, D.D., formerly missionary to the Armenians, and now Professor in the Theological Seminary, Columbia, S. C.

Dr. Adger, like his predecessors, represents the slave-trade and slavery as God's work. He informs the slaveholders to whom he is preaching that they have a duty to do as a Church, by the faithful performance of which, and not otherwise, their own Christian graces will flourish. This one duty is the oral religious instruction of the slaves. If this is done, he has nothing to say against the custom of his parishioners to buy and sell them, to work and flog them, and to deny them liberty, the wages of labour, marriage, education for themselves, and the opportunity of securing education for their children.

These three documents constitute almost the entire bulk of "the suppressed tract." Each of them contains much matter less objectionable than the portions which we have quoted, and some sentiments and injunctions directly *opposite* in character to these, and entirely unobjectionable, in themselves considered. Nevertheless, they all uphold slavery, and the tendency of them all is to strengthen and perpetuate it.

Now, it is by no means strange that tracts like these should already have had a very large circulation in the South, and that slaveholders should still desire to give currency to such ample certificates of their own Christian character. It is by no means strange that they should oppose the circulation of these very things *by the American Tract Society*, lest the precedent of publishing *upon* slavery should by and by introduce tracts *against* slavery. It is by no means strange that parson South-side Adams, and his associates in "the management" of the Tract Society, should wish to favour their dear slaveholding brethren in Christ by keeping that subject entirely out of the Society's issues, or if defeated in that design, and obliged to publish *something* upon the subject, by publishing pro-slavery matter like the above. It is by no means strange that, in their struggle to retain the power and influence which they have thus far enjoyed and abused, Secretaries Hallock and Eastman should have gone through all the gradations of evasion, reservation, equivocation and tergiversation, to direct falsehood. But it *is* strange that newspapers like *The Independent* in this city and *The Congregationalist* in Boston should have vouched for the contents of this pro-slavery tract as unexceptionable, and "calculated to receive the approbation of all evangelical Christians," demanded its publication by the American Tract Society, and blamed the officers of that Society for not publishing *that* in fulfilment of the resolutions adopted at the last annual meeting.

A NEW CHURCH FOR THE PROTECTION OF SLAVERY.

OUR readers will remember the secession, which occurred last year, of the representatives of the Southern Presbyteries from the New School General Assembly, in consequence of the milk-and-water resolutions of that body in opposition to slavery. Subsequently, a Convention of the seceders was held at Richmond, Va., at which the preliminary steps were taken for the organization of a new Presbyterian Confederacy, upon principles which should effectually guard the blessed institution of slavery from the assaults of its enemies, and protect pious Presbyterians in the exercise of their Divine right to breed, sell, work and flog slaves at their pleasure; a Church, in short, in which such godly persons as Col. Netherland may "larrup their niggers" on any day of the week, Sunday not excepted, with stick, strap or handsaw, without risk of being called to account for such wholesome disciplinary diversions by some pastor from the North, whose early education disqualifies him for appreciating fully the privileges of saintship at the South.

The ecclesiastical body, for which the Richmond Convention prepared the way, was constituted, with due solemnity, at Nashville, Tenn., on the 1st of the present month, with the imposing title of "The United Synod of the Presbyterian Church in the United States of America." The body was composed of eleven ministers and nine laymen, representing four Synods and twelve Presbyteries. The man chosen to preside over the deliberations of this Synod of men-stealers was the Rev. Charles H. Read, D.D., a Northerner by birth, formerly pastor of a Church in this city, and now the occupant of a pulpit in Richmond, the great focus and centre of the domestic traffic in human flesh, where, in close proximity to the marts in which immortal children of God are bartered like pigs and calves, he preached what is called, in this enlightened and Christian (!) country, "the Gospel!" The preacher for the occasion, the Rev. J. D. Mitchell, of Lynchburg, Va., had the audacity to appropriate as a text those words of the great Emancipator: "Lo, I am with you alway, even unto the end of the world." The appropriation of this Divine promise by a company of filibusters under the pirate Walker, or a confederacy of thieves and burglars, would not have been one whit more blasphemous and shocking to the moral sense.

There are those who say that the only hope for the slave is in the great doctrines usually denominated "the evangelical system"; that in proportion as the world is pervaded by these doctrines, slavery, in common with other forms of evil, will be destroyed. We affirm, on the contrary, that those doctrines, whether true or false, have no such potency; and as a proof that we are not mistaken, we point to the fact that they were unanimously adopted by this Synod, met for the very purpose of erecting an ecclesiastical covert for the protection of slavery, and composed of men who declare that atrocious and bloody system to be so in accordance with the Scriptures and the will of God. At the very beginning of their "Declaration of Principles," they affirm their "agreement in, and approbation of, the Westminster Confession of Faith, with the Larger and Shorter Catechisms of the Westminster Assembly, as containing the system of doctrine taught in the Holy Scriptures." "This system," they say, "we understand to include the following doctrines, namely: the Trinity—the Incarnation and Supreme Deity of Christ—the Fall and Original Sin—Atonement—Justification by Faith—Personal Election—Effectual Calling—Perseverance of the Saints—Eternal Happiness of the Righteous, and Eternal Punishment of the Wicked." We argue nothing against this system of doctrine from the fact that it is endorsed by this body of men-stealers, for we know that the same faith is held by many earnest and devoted anti-slavery men; but we do contend, on this ground, that the system, as such, has no anti-slavery potency, and that its acceptance by the whole world would not offer a guarantee for the freedom of a single slave. It is not an isolated and exceptional fact to which we now direct attention, for at the North as well as the South, the most strenuous defenders and apologists of slavery, and the most inveterate haters of Abolitionism in every shape, are to be found among those who are zealously "evangelical." On the other hand, if these men were to abandon the orthodox faith, they would not necessarily become Abolitionists, for many of the most zealous supporters of what is known as "Liberal Christianity" are as inveterately pro-slavery as Dr. Ross or South-side Adams. The great truth is, that this question of slavery is above and beneath all creeds, orthodox or heterodox, penetrating more deeply than any of them the innermost recesses of character and trying institutions by a higher, because a more living and practical, standard. Doctrine, at best, as Henry Ward Beecher says, is "nothing but the skin of truth set up and stuffed." To bow to such idol-effigies, in compliance with custom and fashion, is easy enough; but to take "the Lord's side" upon a great question of practical righteousness—a living and vital issue of our own day and time—requires some effort of courage and self-denial.

Many anti-slavery persons, whom we highly respect, have faith that the present revivals will be of great service to the cause of freedom. Gladly would we share their confident anticipations of such a result; but how *can* we, when we see all around us the evidences that in these religious excitements the living and vital issues of the day are subordinated to creeds, doctrines and forms? Of the hundreds of thousands of converts who will soon present themselves for admission to evangelical Churches, how many will be interrogated as to their obligations to the slave and their future intentions in respect to his cause? Upon questions of doctrine every one will be searched through and through; but will they be required to give any assurance that the cause of freedom and humanity shall hereafter find in them the friends it so much needs? Not one in ten thousand will ever be reminded of his duty in this direction. Of the preachers who at other times *do* testify with some earnestness against slavery, not a few are accustomed, in times of revival, to ignore the subject altogether, and to plead the "special religious interest" in their congregations as a satisfactory excuse for doing so. That great revivalist, Rev. Charles G. Finney, notwithstanding his anti-slavery professions, so dilutes his preaching on such occasions that his converts, in many instances, have no suspicion that it is inconsistent with Christianity to be in active alliance with the party which is attempting to spread slavery by violence and fraud. We heard much of the great results of his labours in Rochester a little more than a year ago, but we have been assured that many of the most intelligent and prominent citizens who were converted under his preaching went immediately thereafter (and without any restraint or censure from the Churches they joined) into the very slough of Border Ruffian Democracy!

But we are wandering from the purpose for which we took up our pen, which was to put on record the doings of the Nashville Synod. We have already presented the doctrinal basis of the new body, and now we come to its action on slavery. The portion of its "Declaration of Principles" which refers to this subject is too long to be inserted entire. The substance thereof is embodied in these extracts, viz.:

"As slaveholding, or the relation between master and slave, is not referred to in the Confession of Faith, either directly or indirectly, as an offence, it cannot, *in itself considered*, in any case, be made the basis of discipline in the Presbyterian Church. At the same time, we declare the right of the Church courts to take cognizance, in their judicial capacity, of cruelties practised in this and other relations in life."

"Inasmuch as slaveholders were admitted into the Churches organized by the Apostles, and as neither Christ nor his Apostles intimated that the slaveholding relation was a sin, although they lived in the midst of the institution, and enjoined upon masters to treat their slaves with kindness, it follows, necessarily, that a Church court that makes slaveholding, *in any case*, a bar to communion is usurping authority that belongs only to the Great Head of the Church."

"Inasmuch as neither the Saviour nor his Apostles intimated that the slaveholding relation was sinful, and as they did not attempt to remove slaveholders from the Church by legislation, or by testifying against it; and, further, as the system of slavery is an institution of the State, its continuance or abolition depending entirely upon the will of the State, irrespective of the views and decisions of Church courts, it is the judgment of this Synod that the discussion or agitation of slavery in the judicatories of the Church, except so far as respects the moral and religious duties growing out of the relation of master and slave, is inappropriate to the functions of said judicatories. This Synod, representing Presbyteries that have withdrawn from their former ecclesiastical connection because of the repeated and unconstitutional action on slavery by the General Assembly, therefore, declares that under the present Constitution of the Presbyterian Church, the agitation of slavery in any of our judicatories, any further than pertains to the moral and religious duties arising from the relation, would be inconsistent with the design of our withdrawal from our former connection, and in forming a new organization. Whilst, then, we propose no alteration of the Constitution of the Presbyterian Church, believing that, as it now stands, the spirit of it is against the agitation of slaveholding in the Church, we express the opinion that those who unite with us or who may come after us, will be under a moral obligation, so long as the Constitution remains as it is, to exclude slavery, the agitation of which has already divided three large denominations in this country, as a subject of discussion, from the Church courts."

Having thus reared its bulwark of defence for slavery, this Synod of men-stealers turned its face blandly to the North, and, in pity for those unfortunate Presbyterians who live in States where the laws do not permit them to enjoy the sacred immunities and delights of bondage, graciously extended its arms and invited them to its embrace. Here is its gracious and winning solicitation:

"And to avoid misapprehensions of our position, we hereby express the wish that Presbyteries, *from every section of the Union*, who adopt the Westminster Confession of Faith as their system of doctrine, and adhere to its Form of Government and Book of Discipline, and who, whatever may be their opinions of slavery as a civil institution, believe that the relation of master and servant should be no bar to membership in the Church of Christ, and that the agitation of the question of slavery, further than pertains to the performance of the duties which the Scriptures state as imposed upon the master and slave, is inappropriate to the functions of the Church, and therefore ought not to be introduced into the Church courts, should unite with our body, and thus aid in the diffusion of the truths of our common Christianity, free from an agitation that has already resulted in the dismemberment of several evangelical Churches."

The actors in this movement evidently *expect* accessions from the free States on the border. Dr. Boyd, in the course of the debates, significantly said:

"I believe many of the best men of the North will stand with us, and aid us with their sympathy and their means. We can even get Northern ministers—men of the right stamp. And let them come. If they are tired of the clamour of abolitionism, let them come. Here they will have peace. We want such men. I utterly abominate this sectional feeling. We are, and we expect always to be, national."

In fixing the place for the next meeting of the body, the hope of securing Northern coöperation had great weight. The record says:

"Dr. Boyd spoke in favour of Lynchburg. The North had the impression that the body was going to take some ultra pro-slavery ground. Even some of the brethren in the District of Columbia were labouring under the same misapprehension. They ought to have known that we stand upon the Bible, and leave the subject where that Book leaves it. He hoped, however, that some of the Northern brethren would meet with them next year, and he was in favour of holding the meeting somewhere where they could reach it. They regarded Tennessee and Alabama as a great way off. He was, therefore, in favour of Lynchburg. The vote being taken, Lynchburg was selected as the next place of meeting, receiving fifteen of the twenty votes cast."

Our Philadelphia Correspondent has given us a very interesting account of the attitude of the various Presbyterian Churches of that city on the subject of slavery, but he has not alluded to the fact that the Philadelphia *Christian Observer*, though nominally connected with the New School body, is, to all intents and purposes, the organ of this Southern, slaveholding movement. There is, we have been assured, not only a strong sympathy with that movement among some of the most wealthy and influential New School Presbyterians of Southern Pennsylvania, but even a disposition to unite with it. The current which sets in this direction is said to be so strong as to alarm the unqualified adherents of the New School body, who are taxing their ecclesiastical skill to the utmost to prevent the threatened secession. The *American Presbyterian*, which bears at its head the name of Rev. Albert Barnes as an Associate Editor, labours continually, not to increase the tide of anti-slavery feeling in the Church, but to repress and subdue it, so as to avoid giving further occasion of offence to the openly pro-slavery party. Instead of rejoicing in the action of the General Assembly as tending to rid the Church of the untold wickedness of slavery, it views it rather as *tending to deliver it from any further agitation of the subject!* Here is an extract from its columns, which may be taken as a specimen of its habitual tone:

"REST FROM AGITATION.—The Western Reserve Editors of the *Central Christian Herald*, speaking of the action of the late Assembly on the subject of slavery, express the opinion *that our body may now turn from agitation and strife to the work of saving dying souls.* This is a blessed privilege, and, with this feeling on the part of our brethren in Ohio, we may hope to enjoy it. They say:

"'The results of this action upon our Churches are most blessed. All the trouble in the Churches, which has grown out of the existence of slavery in our connection, has ceased, and *we have a blessed calm on that subject.* The attention and interest which have been given to this subject can now, and we hope will, be given to subjects more intimately connected with the salvation of souls, and the prosperity of the Churches. In our Presbyterial and Synodical meetings the subject of slavery has, for years, occupied more time than any other subject. At the meetings which have been held since the action of the Assembly, it has occupied but little time. And it is pleasant to notice that instead of this "exciting subject," the attention of Synods and Presbyteries has been occupied in looking over their respective fields, and in devising ways and means to supply the destitute within their bounds. This is one of the most hopeful features of our branch of the Christian Church; and it is traceable, through the blessing of God, to the fact that the "vexed question" has been satisfactorily disposed of. We should "thank God and take courage."'"

As if it were not enough to sing its lullaby in the ear of comatose Presbyterians, it goes out of its way to disparage and ridicule the movements to extirpate slavery from the Methodist Church. Here is another extract from its columns:

"ANTI-SLAVERY CONVENTION.—A Convention of Methodist ministers and laymen was held for two days last week, in Rochester, N. Y., to discuss the 'new rule,' by which slaveholding is to be a penal offence and all slaveholders excluded the Church. The discussions took a wide range and were made to embrace the abolition of the 'Presiding Eldership' and the admission of lay representatives to their Conferences. The tone and spirit of the debates, as reported, would but slightly suggest the characteristic humility and piety of John Wesley. What practical results were obtained or prospective good accomplished is not discernible from the published proceedings, saving that it has afforded another opportunity for uneasy and restless spirits to extend their surplus energies and overheated zeal in vapouring for the amusement of the public.

"Modern Conventions are becoming too much a trade, and are got up frequently for the special benefit of a class of men who have a great propensity for keeping the *popular mind* in a ferment. We are inclined to believe, however, if these men could be content to restrict themselves to a more legitimate and appropriate sphere of action, they would accomplish, in the aggregate, much more permanent good, at least to the Church and the world, than they show any promise of doing by this modern popular method of berating the Church and scandalizing Christianity."

Is it not a shame that the Rev. Albert Barnes permits his name to stand at the head of a journal which disgraces the Christian name by such wretched pro-slavery twaddle as this? Is it not plain that anti-slavery in his mind is altogether subordinate to the interest of the ecclesiastical body to which he belongs? To preserve the unity of that body he is willing that it should put its hoof upon the living, palpitating heart of the slave!

The devotional spirit of the Nashville Synod, we are assured, was most delightful and refreshing. The body, according to the *Presbyterian Witness*, was "founded in prayer." That paper says:

"We were struck, in the progress of the conversation on the state of religion in the United Synod, on Saturday morning, with the evidence given that our body was founded in prayer. It seems that many of the Churches were engaged in supplication, while their pastors were absent at the Richmond Convention last summer; and there is reason to believe that very many hearts, in various sections of the Church, are burdened with anxiety for the outpouring of the Holy Ghost upon the Synod now convened. The Lord will be with us, if we ask Him; and if *He* be with us, who can be against us?"

Think of it! A company of men assembled to organize a Church for the sole purpose of giving immunity to slavery, calling upon the God of heaven and earth to aid and bless them in their impious work! *If* this is piety, where shall we look for religious imposture, blasphemy and cant?

FROM WASHINGTON.

WE announced last week that the House had assented to the proposition of the Senate for a Committee of Conference on the Kansas bill. The Speaker appointed on this Committee Messrs. English of Indiana, Stephens of Georgia and Howard of Michigan. Messrs. Green of Missouri, Hunter of Virginia and Seward of New York were appointed on the part of the Senate. English, nominally a Douglas Democrat, was the pivot of this Committee, and we have no doubt that there was an understanding between him and the Administration leaders from the start that he should submit a proposition which they might adopt and thereby escape from the dilemma in which the action of the House had placed them.

On Tuesday, Mr. English presented to the Committee a draft of a new bill, a "plan of compromise" between the two Houses, of which this is the substance, viz.: The People of Kansas, under the direction and supervision of a Pro-Slavery or "Democratic" Board, to be allowed to hold an election and vote directly for or against the acceptance of the Lecompton Constitution, with a modified Land-Grab thrown in by way of a bait to vote Yea; but if a majority should nevertheless vote to reject, then there shall be no admission until Kansas is shown by an official census to have 93,340 inhabitants (the number required by the present Apportionment law to elect a Member of the House). The Lecompton members of the Committee jumped at this at first, and were in great haste to offer it to the two Houses; but on inquiry it was found that some of the Southern members of the House (Quitman of Mississippi among them) would not support the scheme, and it was concluded to postpone the report for a time. We go to press too early to state the final result this week, but the latest advices are not favourable to the passage of the scheme. English is now regarded by the anti-Lecompton members as a traitor from the start.

POLITICS.

The *Charleston Mercury*, the organ of King Cotton, decrees as follows: "The nominations of Pierce and Buchanan from the North *must be followed by a nomination from this section, where the strength of the party lies.*" It adds: "We think the prospect if not desperate, *yet certainly not radiant with the hope of success for the South.*"

I. S. Kalloch, the Baptist clergyman of Boston who was lately charged with an infamous infraction of the moral law, and who, in consequence of his loss of reputation, resigned the ministry and took to the legal profession, has opened an office in Kansas; and it is stated in various papers that "there is an earnest talk of tendering him a nomination for the U. S Senate."

The Washington *Union* says of Senator Douglas:

"Having ourselves found him a tolerably slippery customer, we cannot blame his old enemies and new-made allies for entertaining fears of his sincerity, and for wishing to get the political noose well drawn about his neck. Our experience is, however, that the knot can never be so tied that he will not slip it, whenever he thinks it necessary for his own political advancement to do so."

The Milwaukee *Free Democrat* says that Mr. Seward's late speech "does not meet the exigencies of the present contest," and adds:

"As a *Free Kansas* speech merely, it is excellent. But as a *Republican* speech, it is deficient in principle, and will tend to lower the standard of Republicanism, already sadly deficient in the high qualities necessary to inspire a great party in grappling with the giant despotism of American slavery. If the Republican party comes down to the philosophy and isothermal principles of this speech, it needs no prophet to predict that it will soon be demoralized, and be reduced to a mere anti-Lecompton party, under the lead of Douglas, on a platform scarcely distinguishable from that on which Buchanan was elected."

The *Evening Post* evinces its appreciation of the characters and services of Presidents Buchanan and Pierce in language that is at least forcible, if not complimentary:

"Presidents Pierce and Buchanan, by their unscrupulous propagandism, have done more to strengthen the anti-slavery interest in the United States than all the editors and orators and abolition societies that have existed in the country; and we are not sure that there is any other way of reforming the abuses of Government in this country than that which is commonly taken now-a-days by the Government itself—running them into the ground. It is said, and, we suppose, may be demonstrated, that the beasts of prey, snakes, toads, vermin, and all man's natural enemies, are, in the great economy of Providence, man's benefactors, and we are willing to believe that, in sending to us a succession of such Presidents as Fillmore, Pierce and Buchanan, beneficent purposes, not apparent to the human vision, were contemplated."

It is announced, in journals that support the Administration, that Senators Seward and Douglas have formed a political alliance to render each other mutual aid; Seward agreeing to employ his influence to secure the re-election of Douglas to the Senate, and Douglas binding himself to support Seward for the Presidency at the next election. We shall not be surprised if the conjunction thus foreshadowed shall actually come to pass, involving not only the two men, but the parties which they respectively represent. As the Free Soil party descended to the Republican level, so we expect the Republican party will in due time go down still another step, to the ground occupied by the Douglas Democrats—a ground which requires them to relinquish the principle of "no more slave States," the principle of Congressional prohibition of slavery in Territories, and leaves them nothing to contend for but Cass's torn and dirty rag of "Squatter Sovereignty."

The Washington correspondent of *The South* predicts that Mr. Buchanan will be his own successor in the Presidential chair. He says:

"The probability of this event is spoken of here in high quarters of information. It is true that Mr. Buchanan mentioned at the time of his inauguration that he would not be a candidate for reelection to the high office which he now fills; but in the alarming and dangerous state of the Republic, which threatens to culminate in the next Presidential crisis, it is believed that Mr. Buchanan might yield to exalted motives of patriotism, and to the united appeals of the constitutional Democracy in all parts of the country in rescuing the Government from a vital danger, and in accepting again at the hands of the Democratic and patriotic party the high trust of the Executive of the nation. This is no idle conjecture; the assertion is founded on the views of distinguished members of Congress; and it is sustained by natural probabilities. Mr. Buchanan may be said to be the only Democratic leader and statesman who could secure in the contest a preponderance of Northern Democratic votes; and is *the only candidate whom the South can hope to elect to the office of President.*"

How cruel are the chivalry to their Northern vassals! They tolerate no symptom of manly resistance to their demands, but exact from their white as well as their black vassals an unqualified obedience, under threats of flogging and branding. See how *The South* applies the lash to Senator Douglas for daring to perform one honest act in opposition to the decrees of the Slavocracy:

"The envious Casca who makes 'the rent' in the Democratic party has purchased the gratification of a paltry pique against the President by the sacrifice of every claim to respect and every hope of promotion. The mark is upon his brow, and henceforth Douglas, the fratricide, will be avoided as an object of universal contempt and indignation. The Democracy of the North will not tolerate his presence. They will banish him from the party, and compel him to seek the association of Abolitionists, by whom he will be complimented as a recruit and distrusted as a traitor. To this act of revenge against the followers of Douglas we believe the Democracy of the North will be impelled by their own instincts of justice. But if that motive fail, they may as well understand at once that the Democracy of the South are resolved to sever all connection with the associates of Douglas and his fellow apostates. Northern Democrats have simply to choose between an alliance with the South and a toleration of the Illinois ingrate."

John Van Buren recently said in a convivial speech:

"Well, gentlemen, there is one family that has got back safe into the Democratic party, to stay for life. It is the Van Buren family; and if Senator Douglas only knew the long, dreary road he has got to travel, the deep roaring streams he has got to swim his horses over, the dark stormy nights where the wind will blow down his tents, and he will be forced to sleep on the ground with the rain pouring on him in torrents, the high, steep and rugged mountains he has got to climb, the interminable deserts, where there is no wood nor water, that he has got to cross, in the road he has taken away from his 'father's house,' he would, in my opinion, take the straightest chute back into the Democratic camp."

The man who, in view of the issues now before the country, could make so wretched a joke as this, coining it out of his own profligacy, is lost to all sense of shame. His case is not unlike that recorded, in a work of very ancient date, in these words: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto the house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there: and *the last state of that man is worse than the first.*"

The New York *Times*, which, after supporting Fremont, courted the Administration of Buchanan until the Lecompton villany turned its stomach, is now flattering itself that the country is about to be blessed by the formation of a conservative party after its own heart—a party that shall neither go for slavery nor freedom exclusively, but a little for both, as may serve its turn. Its expectations are thus shadowed forth:

"As things stand to-day, Mr. Buchanan could not carry a single Northern State, with the possible exception of New Jersey. If things go on in their present course, within the next year Mr. Buchanan's most active and zealous supporters, with Toombs and Stephens at their head, will blossom out into full-grown Disunionists, and will either constrain the President to tolerate their schemes or will become his open and bitter enemies. *In either case, they will call out and build up a Conservative Union party in the Southern States*, which will have Wise, Bell, Crittenden, Winter Davis and others for its leaders and the combined Opposition of the North and West for its active and efficient allies. We have had one Union party arrayed against the Abolitionism of the North; we shall soon have another against the Disunionism of the South."

The (Richmond) *South* is fearfully irate at Mr. Seward. Recently it "thought there was something respectable" and "commendable" in him, but "these sentiments," it tells us, "were changed into contempt and detestation upon the perusal of his recent speech upon Kansas." The editor, after this frank expression of his feelings, proceeds to inform its readers of the terrible castigation inflicted upon Mr. Seward by that "Israelite with Egyptian principles," Mr.

punishment were not yet greater than he could bear, who should encounter Mr. Everett at Charleston but Dick, and make him ridiculous to all mankind by the comic violence of his laudatory epithets! "*Orator, patriot, sage, Cicero of America, laudator of Washington,*" and all the rest of it! It was really too much. Considering Mr. Everett's refined taste and exquisite sensitiveness to ridicule, one can hardly imagine anything that should rasp his feelings more roughly. We are deeply interested to learn what effect this new attack may have had upon his constitution.

To-morrow there begins a little supplementary, or post-scriptial, Fair for the purpose of disposing of the Stationery intended for the Bazaar last December, but which did not arrive until it was over. It is to be held in an Upper Chamber in Sumner street, and will continue two days. I trust that everybody will find themselves short of writing materials just at this moment, and rush frantically thither to supply their necessities. As your readers were informed, by the extract from the *Anti-Slavery Advocate*, last week, this is to be the winding up of that great business concern, which has been in operation for five and twenty years, or thereabouts. It has been a very severe drain on the health and strength of the ladies who have had the heat and burden of those many days to bear, and it is rather surprising that it should have endured unto this day than that it should now come to an end. We mere men, who have had only the pleasure of the spectacle and of the reunion of friends at that annual assembly, may be pardoned for being sorry that it is no more to be. But it is for those who had the weight of its responsibility and the excessive labour of getting it up to say whether they are competent or disposed to go on with it any longer. It is not likely that so much money—small as the amount is when compared with the pains necessary to collect it—can be obtained in any other way—certainly, not from the same class of persons. But every Abolitionist is the sole judge of the way in which he or she had best expend their time and energies; and life and strength may be used to better advantage, for the Cause's sake, than turning them into ready money. It may be, however, that an equal amount of funds can be raised by other means without this cumbrous and crushing machinery of a Bazaar. It is in the full confidence that this is the case that the responsibility of stopping that instrumentality has been taken, and every Abolitionist, on both sides of the Atlantic, will undoubtedly wish and endeavour to make the result correspond with this hope and expectation.

Poor Judge Loring has not got his consolation from Washington, yet; and there seems to be some doubt whether he ever will. In fact, considering the multitudes to be fed and the very small number, and size, of the loaves and fishes to be distributed, it is hardly possible that all deservers should be filled. The only place which seems likely at all to be bestowed upon him is the Sub-treasurryship of this port. But, unluckily, there is already a faithful Democrat, one Mr. Ithamar Beard—I take it for granted he is faithful and a Democrat because he is in office, for I never heard of him before—already in the place, who by no means relishes the idea of martyrdom even in the great behalf of Slave-catching. And, then, should he be turned out, there is a Mr. Pratt (I think that is his name) who claims the office in virtue of the works of supererogation of his father-in-law, Mr. Rufus Choate. I certainly could not advise Mr. Buchanan to discourage conversions to the true faith, like the miraculous one of that eminent disciple, by neglecting to reward them in the world that now is. He cannot expect to have the Union saved forever *gratis*. So I incline to think that Judge Loring will have to fall back on his rich and influential friends and relations, who can easily patch up a place for him under some of the manufacturing corporations. Indeed, those bodies corporate are, most of them, maintained and kept alive, at the expense of the slaveholders, merely as a kind of Alms-houses or Hospitals for Incurables, for the use and behoof of the poor relations and broken-backed political hacks of the Directors. Uncle Sam need not be distressed about him, or put himself out of his way about him, excepting as far as encouraging down-trodden virtue is concerned. He will be taken excellent care of.

I do not often, now-a-days, have to complain of your types for abusing my copy—perhaps your compositors may think that it is my copy that abuses their types—but there was one error of the press in my last letter which I must correct for the sake of my professional reputation. It is where I said parenthetically, in declaring that Messrs. Hallett, Parker, Thomas and others, counsel for slaveholders, might be properly required to elect between being *advocati diaboli* and counsellors of Massachusetts, that the office of *Advocatus Diaboli*, or Devil's Attorney, was well known to the *Canon* Law. Your types made it *Common* Law, which are as different things as Alexander the Great and Alexander the Coppersmith, or as a horse-chestnut and a chestnut horse. As I would show, if I had but time.

D. Y.

Our Philadelphia Correspondence.

PHILADELPHIA, April 12th, 1858.

My last letter was about the Methodists; this, according to promise, is to concern the Presbyterians. And as "there be gods many and lords many," so there are Presbyterians many and Presbyterian Churches many. There are the Old School Presbyterians and the New School Presbyterians; the Associate, the Reformed, and the Associate Reformed Presbyterians. The first two include the great body of professing Christians in this country known by the Presbyterian name. They are both popular, wealthy and powerful bodies, and, claiming to be national, have both as little as possible to say against the sin of slavery. The former is regarded, and perhaps justly, as rather more "conservative" and less anti-slavery than the latter, but there is so little real difference between them, either on this or any other subject, that the mass of the people outside their own pales don't care to inform themselves as to which is which. Such, at least, is the fact in this city; how it may be in other parts of the country I don't pretend to say.

There is one minister in the Old School body, the Rev. Dr. Blackwood, whose church is at the corner of Sixteenth and George streets, who is said to be an earnest anti-slavery man; so much so that he refuses on this ground to cast a vote under the United States Constitution; but this is mere private rumour, without anything to corroborate it in the reverend gentleman's public ministerial conduct. That he and many others of his class believe in the cardinal doctrines of the anti-slavery creed, I can readily suppose; but so far as the public is concerned, it is a matter of very little consequence whether they do or not. The cause derives no benefit from their belief, one way or the other. They are candle-sticks under a bushel. There may be a good many in the Old School body, and I presume there are, ministers and laymen, who are Abolitionists in a private way, but they keep their faith so carefully to themselves, and exert so little influence in favour of Freedom, that few beyond their immediate acquaintance know of their excellence.

In the New School body the case is rather better. The Rev. Albert Barnes, whose name has done much to give character to his denomination, has spoken loudly, and with visible effect, on this question. Some of his early testimonies were very strong, and have been frequently quoted by Abolitionists; more frequently, I fancy, than was altogether agreeable to Mr. Barnes himself; but his later utterances, I regret to say, have been more guarded and less unequivocal. Mr. Barnes is in favour of emancipation, but he is still more in favour of the extension of his Church. He desires the spread of Freedom, but he seems to desire more earnestly the spread of New School Presbyterianism. This he would probably explain by saying that he advocates the one in order that he may better promote the other; but the fact remains the same. Albert Barnes is first a Presbyterian, and *then* an Abolitionist. This, I think, is the position in which he places himself before the country by his latest publication—I allude to the one which you reviewed so severely, a year or more ago, and the inconsistencies of which have been so clearly pointed out by our faithful friend, Henry Grew. Still, as compared with other Presbyterian ministers in this city, Mr. Barnes is an outspoken and useful advocate of Freedom. I have a letter before me which relates, in fact, to this topic, from which I would perhaps do well to make one or two quotations. It was written some weeks since, by a gentleman of my acquaintance, who is a member of the New School Presbyterian Church, and of whom I had asked for information on the point on which his letter speaks. Referring to Mr. Barnes, my friend says:

"I believe that he is decidedly anti-slavery in his views and teachings, and that his people not unfrequently hear from him on the subject. He has a good many anti-slavery people in his Church; but I do not think that it is an anti-slavery Church in the proper sense of the term."

"Indeed," continues my friend, "I do not know of any New School Presbyterian Church in Philadelphia that is entitled to this appellation. They are what they themselves call *conservative* on the question; which, rightly interpreted, means that they are willing to ignore the whole subject of slavery, and the right of the coloured man. Nevertheless, there are scattered among them quite a goodly number of anti-slavery people in the true sense of the term."

Proceeding to speak in terms less general, my friend adds: "Of the ministers, the Rev. Mr. Darling, of Tenth and Clinton Street Church, is said to be anti-slavery, but not *intrusively* so; a very quiet kind of anti-slavery, you know. He is an excellent and earnest Christian man, however, and I would not misjudge his motives. He has reasons, doubtless, which satisfy himself that the course he pursues is best."

"The Rev. Mr. Brainard, Pine Street Church," continues my correspondent, "is, I apprehend, 'a fear and tremble' kind of man on this question. I saw him sweat a year or two ago under some strictures of Frederick Douglass, upon the ministers of Philadelphia, made at a meeting at Sansom Street Hall. With a desire not to be considered wrong on the question, I do not believe that he has the courage to assume publicly the ground indicated by the right."

"Of the rest," continues my friend, "I know but little. The New School Church of Philadelphia was very poorly represented in the last General Assembly, held—I believe—in Cleveland; where its position was such as to secure for it the confidence of neither party, the North regarding its professions as hollow, and the South considering them treacherous."

Such are the views of a gentleman well informed, who is himself a member of the New School Church, and who has no motive for doing it injustice. I have no doubt that what he states is far within the limits of truth, and places the body in the least unfavourable light that the facts will permit.

Besides the Old and New School, there are three other kinds of Presbyterians, whose names I have mentioned. The first is the Associate, commonly known as the "Secedere." Of this denomination there are six churches in this city. All slaveholders and advocates of slavery are excluded from membership of the Associate body. In the year 1838, or somewhere about that time, the Associate Synod declared slaveholding to be a bar to communion, and one of the ministers, who was sent South to make known the decree and carry it into execution, was mobbed and otherwise shamefully treated. Our cause has always found warm and sometimes able advocates, in this city and elsewhere, among the preachers of this connection. Dr. Cooper, of the church in Front street above Jefferson, is a fast friend of the slave; so is also Mr. Beveridge, Race Street above Twenty-third; as well as Mr. Church, corner of Broad and Lombard. The same may be said, I understand, of Rev. Mr. Johnston, of Kensington, who is an Associate preacher, though not in connection with the general body of that name.

Next are the Reformed Presbyterians, better known by the name of "Covenanters"; of this ilk is our friend, the Rev. N. R. Johnston, who is now lecturing, as Agent of the American Anti-Slavery Society, in Vermont; as also the Rev. Mr. Sloane, of New York, who spoke so ably at our last May meeting. The character of these men, which is well known to your readers, will give some idea—perhaps rather too favourable a one—of the quality of the Church to which they belong.

But I ought to premise that this branch of Presbyterians, as well as the more popular body, is divided into "Old School" and "New School." In this city the latter are known as the "Dr. Wylie" section; the former are the original and *bonâ fide* "Covenanters," just as they were when they landed in this country from the mountains of Scotland, and very much as they were when, in 1643, they subscribed to the "Solemn League and Covenant," and took an oath to "resist all innovations." Of these Old School Covenanters there are in this city four churches, with settled pastors. The First is that of the Rev. James Wilson, in Cherry street, below Eleventh. Mr. Wilson is a son of the Rev. Dr. Wilson, who will be remembered as an eloquent and efficient coworker in the early days of our cause. The son inherits the spirit and wears the mantle of the father. Rev. Samuel O. Wylie, a good man and true, is pastor of the Second Church; Rev. John Middleton, an outspoken Abolitionist, preaches to the Third; and Rev. David McKee, a man of like character, has charge of the Fourth. These churches admit no slaveholder to their pulpits or communion, and the body to which they belong stands entirely aloof, religiously and politically, from all connection with slavery. Its members are all prohibited by their Covenant obligations from taking office or voting for any one else to take office under the Constitution of the United States; or, if they are foreigners, from becoming citizens by taking the oath of allegiance.

The New School, or "Dr. Wylie" branch of the body, do not go so far. They exclude slaveholders from their pulpits and communion, but do not prohibit their members from taking the oath of allegiance or voting under the Constitution. Nevertheless, there are many individual members and some ministers of this body who adhere to the old ground, and, for conscience sake, abstain entirely from the polls. Of this class was the Rev. Chauncy Webster, who, I believe, has now no pastoral charge, but whose presence and speeches at our anti-slavery meetings will be remembered by many of your Pennsylvania readers. Young Mr. Wylie, son of Rev. Dr. Wylie, and pastor of the First Church (New School Covenanters), though not a non-voter, is reputed an earnest anti-slavery man. So are also Mr. Heron and Mr. McAuley; and so I know to be the Rev. Mr. Stenett. As to Mr. Black, whose church is in Kensington, in the neighbourhood of Mr. McAuley's, I can't say much. His members not only vote, but some of them vote the Democratic ticket. A Covenanter preacher, whose ministrations are not sufficient to prevent his people from voting for Buchanan, Breckenridge and the like, must be a degenerate scion of the old stock.

Next in order, and the last to be here mentioned, is the Associate Reformed, sometimes known as "Union" Presbyterians. They exclude slaveholders from their pulpits and fellowship, and, on the whole, as things go, are quite anti-slavery. Rev. Dr. Dales, pastor of the First Church, sometimes preaches against the system, and a few of his members are quite earnest on the subject. I have just this moment been talking with one of them, who is a very intelligent man and a faithful reader of *The Liberator*. Rev. Mr. Arnold, pastor of the Second Church, is said to be a zealous and faithful anti-slavery preacher, and to be well supported in his course by the people of his charge. The same may be said of the Rev. Mr. Armstrong, who is the pastor of the Third and only remaining church of the Associate Reformed.

There are, besides these, three coloured Presbyterian churches in this city; but it happens just at this time that every one of them is without a pastor. The Rev. Mr. Catto had been preaching to the First, but he has had a call to Washington and is now preaching in that city. Charles Gardner, who was the last preacher at the Second Church, has gone to Harrisburg, and the Rev. Mr. Templeton, late pastor of the Third, is dead, and his place is not yet supplied. Of these coloured Presbyterian churches, the First is Old School, and the Second and Third are New School.

There; I have told you all I know, so far as it relates to the cause, about the Presbyterians of this city. It will be dull reading, I doubt not, to most of your readers; but if it should interest those whom it concerns and lead to a proper degree of reflection, I shall be repaid for my trouble and you for the space I have taken in your columns.

M.

HOPEDALE HOME SCHOOL.—In the three preceding issues of this paper our readers have seen an advertisement of a School, established at Hopedale, Milford, Mass., under the management of the Rev. William S. Haywood and his wife Abbie S. Haywood. Our knowledge of the place and our acquaintance with the teachers enable us to commend this School to our readers, with the utmost confidence, as among the best in all the country. The moral and social atmosphere of Hopedale is as pure, probably, to say the least, as that of any other community; the system of instruction in the Home School is practical and thorough; the place is of convenient access, and the cost of tuition and board is quite moderate.

DEATH OF REV. DUDLEY A. TYNG.—We record, with feelings of deep regret, the death of that brave and eloquent young minister of the Episcopal Church, the Rev. Dudley A. Tyng, of Philadelphia. His right arm was first mangled in a threshing machine, and amputation being too long delayed, mortification ensued, and then death. The friends of freedom will not soon forget the courage he exhibited in preaching an anti-slavery sermon before an unsympathetic congregation, hazarding his clerical and social position in the discharge of a solemn duty.

KIDNAPPERS FOILED.—A letter from our friend J. W. Peckham, of Easton, Washington Co., giving an account of an unsuccessful effort to kidnap a fugitive slave in that place, and of the proceedings of the citizens thereupon, was received after all our space had been appropriated. It shall appear next week.

From our Dublin Correspondent.

DUBLIN, April 2, 1858.

MR. EDITOR: I have heard, and do not wonder, that much surprise has been felt and expressed in the United States at the recent pro-slavery articles that have appeared both in the editorial columns and in the correspondence of the London *Times*. It has even been suggested that the paper has been bribed by the pro-slavery interest on your side of the water and elsewhere. With us the *Times* is abundantly abused by almost everybody in his turn, but nobody thinks of seriously accusing its conductors of being corrupted by pecuniary offers. Nobody gives them credit for any high or noble principle in conducting the paper—but the influence with which they are armed by their enormous resources, their great ability, and immense circulation is so great that they would be to the last degree foolish to throw it away by giving any ground to a suspicion of pecuniary meanness in their management. I suppose they chiefly aim to be exponents of the views of those who regard nothing so much as the material prosperity and the political power and stability of England. Her manufacturing ascendancy and her commercial greatness must be maintained, and the columns of the *Times* are open to the expression of any opinion which may bear even remotely upon these objects. What does the editor care for the Chinese when the commerce—for the Hindoos when the power—for the Negro when the cotton supply of England is in question? Positively nothing. In the House of Lords the present iniquitous war against China was denounced in the strongest terms as unjust, unprovoked and inhuman. The minister who spoke in reply said nothing in its defence, except that the popular voice was in its favour, as expressed through their representatives. When the Indian mutiny broke out, all the world knows how full the *Times* and other newspapers were with fearful stories of terrible mutilations and unspeakable atrocities, which maddened the English people into a storm of vindictive fury. I myself heard a very pious old lady wish that the Sepoys could be all exterminated, as they were only heathen, and of what use are they? Exactly as one of your Northern fine ladies would talk of the "niggers." It is now rapidly coming to be believed that most of their stories were monstrous exaggerations. There is this much to be said for the *Times*, that whilst they are ready on small temptation to advocate very questionable or even very wicked measures, they are generally magnanimous enough to allow their views to be questioned or discussed by their correspondents—and as there is certainly little admiration among the British people for slavery or for its results as a favourite national institution in the United States, it is not in the least likely that much mischief will be done. The balance of evidence is immensely in favour of the advantages of abolition in the British West Indies, and we must be much more degraded in our political morality when we shall willingly revert to the infamous position of slaveholders, for the sake of a few hundred additional hogsheads of sugar per annum. Most of the islands are unquestionably improved in every respect by the results of abolition; and if the material prosperity of Jamaica is not as great as could be hoped, the deficiency certainly would not be prevented by the restoration of slavery. One of the best proofs of the prosperity of our West Indian islands is this, that we hear so little about them; whereas in the days of slavery, they ran a perpetual round of noisy disasters from hurricanes, bankruptcy and the perennial spring of horrors and crimes which forever well forth from the peculiar institution.

But I have yet another explanation to offer for the course of the *Times*. I maintain that any little good which may be effected in England by direct anti-slavery effort and the dissemination of information respecting the labours and efforts of the Abolitionists is infinitely counterbalanced by the contaminating presence of American travellers, who regard the maintenance of the slave system as essential to their own idea of national union, greatness and glory—and who loathe our immunity from the infamy which accrues from it. Sir George Stephenson, in his "Anti-Slavery Recollections," declares that he found that one of the distinguishing traits of the slaveholder, where his system is concerned, is an utter disregard of truth. Now the English are generally a truthful people, and as such are prone to believe the statements of gentlemen who come amongst them. As travelled Americans are generally either men of substance or assume to be so, they have great facilities for spreading misinformation and perverting, by falsehood, the views of those amongst whom they mix. I have for many years thought I could perceive that such evil communication has corrupted the morality of many of our public writers. I know one Irish editor of an influential paper, himself a very good fellow and a man of great ability, who was converted to strong pro-slavery views by having enjoyed the questionable honour of dining with ex-President Fillmore, when he visited Dublin some years ago. That slavery flourishes nowhere as in the United States is probably due to your republican institutions. Under no other form of government could millions of the poorest and most ignorant outcasts of other nations so rapidly obtain tremendous political influence—and this class, at least of the Irish emigrants, are generally advocates for keeping down the negro. Few people are incapable of a strange pleasure in seeing that others are still more unfortunate or degraded than themselves. These emigrants are nearly all Democrats and upholders of the slave system. The Romish clergy of the United States, in giving their influence for slavery, merely prove themselves consistent, as I think they are always found to be. When they used to talk of loving liberty and constitutional law, nobody but their flocks believed them. Now, they no longer make such professions, at least in Ireland, and the peculiar blessings that result from British institutions have no more steady and determined enemies—which is all very right and proper, for oil and water can never mix.

Yours ever,

RICHARD D. WEBB.

CHILDREN'S AID SOCIETY.

TO FARMERS AND MECHANICS, AND OTHERS, IN NEW ENGLAND AND NEW YORK.

It is well known to the public that numbers of poor, homeless boys come to our Office, or are brought in by the Visitors, who want work and a home. They are often strong, healthy lads, able to work well on farms or at trades.

Of their character and past lives we generally know but little. We only know that they are unfortunate, and exposed in the city to all kinds of temptation. Here, they will soon be ruined. In honest work in the country, they may become useful men. We desire to put it before the conscientious and religious consideration of our farmers and mechanics, especially in New England and New York, whether it is not their duty to aid us in the effort to save, for time and Eternity, these poor lads. They are the Heathen at their own doors. Our experience shows already what vast improvement the efforts of a patient Christian family may produce on the boys and girls of this class. If the experiment fail in any particular case, the employer can only feel that he was trying to serve his Master, and that the loss is no loss to his own soul.

We desire to send these lads to New England and New York, because the expense is so great in getting them to the West, though kind homes are always there. We propose to pay the expenses of the journey, on condition that they be refunded if the boy remains. Each applicant must enclose recommendations from his Pastor, or the Magistrate of the town, and, if possible, references to responsible persons in New York. He should also give his town, county and State, and the nearest and cheapest route thither.

Address "J. Macy, Assistant Secretary, 11 Clinton Hall, Astor Place, Children's Aid Society, New York."

Who among our farmers and mechanics will lend a hand in this effort for the sinful and unfortunate?

C. L. BRACE, Secretary.

THE *Practical Christian*, edited by the Rev. Adin Ballou, and published semi-monthly at Hopedale, Milford, Mass., has just completed its eighteenth volume. We have frequently commended this as one of the best of all the reformatory journals in the land. As its name indicates, it holds *practical* Christianity to be paramount to all questions of creed and dogma, and its principal aim is to apply to every question of private morals, and every religious, social and governmental institution, the principles taught and exemplified by Jesus of Nazareth. In no other paper is the question of Peace so thoroughly and prominently considered as in *The Practical Christian*. Would to God that its spirit might leaven the whole land.

"THE TRUTH" is the name of a new and handsome weekly paper, devoted to Temperance, Literature and the Rights of Man, that has just reached us from Boston. Its publishers are Vickers and May. We hope it may prove worthy of its name.

METHODIST AGITATION.—The East New York Methodist Conference, which has been in session in this city for nearly a week, and which, at the present writing (Wednesday), has not finished its business, has been engaged in an exciting discussion of the slavery question. The Rev. J. D. Long has taken part by invitation of the Conference, which is so strongly anti-slavery as greatly to annoy and vex some of the rulers in the Methodist Israel. We shall give some account of the discussion next week.

JUDGE KANE'S SUCCESSOR.—John Cadwallader has been appointed Judge of the U. S. District Court for Eastern Pennsylvania, to fill the vacancy created by the death of John K. Kane. The character and antecedents of the new Judge leave no room for doubt that, in all matters relating to slavery, he will follow in the footsteps of his predecessor.

Summary.

A Southern paper says that Mr. Buchanan "is likely to find himself sold." We shall pity the buyer.—*Louisville Journal.*

TO BE HUNG FOR KIDNAPPING.—E. Mitchell was convicted at Chester, S. C., recently, of stealing a slave, and sentenced to be hung on the 4th of June next.

YEADON ON EVERETT.—The eloquent Mr. Yeadon, of Charleston, says that the oration on Washington "rolled spontaneously from lips that, in early infancy, received the sweet embrace and nestling touches of the *Attic Bee!*"

CASUALTY.—The second son of Mr. Elizur Wright, formerly of the *Commonwealth* newspaper, was found drowned, near the millidam in Boston, on Monday, April 12th. The deceased was an invalid from paralysis, and it is supposed that he may have fallen overboard and been drowned from inability to help himself.

Miss Louisa Lander, of Salem, Mass., now in Rome, and the only female pupil of the lamented Crawford, is a lady of much ability, and is making a bust of her townsman, Mr. Hawthorne, who is also in Rome, and a bas-relief of Rev. Mr. Mountford. Her principal work thus far is a statue of "Evangeline."

THE VICE-PRESIDENT ON LECOMPTON.—The extreme reserve of Mr. Breckinridge, and his silence on the subject of the Administration policy, are creating much talk in Washington, and are thought to indicate his disapproval of the attempt to force Lecompton on a resisting people.—*Evening Post.*

LEARNING AND KNOWING ARE TWO THINGS.—"Didn't you know the earth was round?" inquired a teacher of a wondering little girl, who had been through and through the geography, like a needle through a seam. "Why, no," said she, "I learned it a great while ago, but I never knew it till now."

EDWARD EVERETT IN CHARLESTON.—Richard Yeadon, Esq., the chairman of the Charleston Committee of Reception, began his address to Mr. Everett, on his arrival in that city, in the following language:

"Mr. Everett—Orator, Patriot, Sage! Cicero of America; Laudator of Washington; Apostle of Charity; High Priest of the Union, and Friend of Mankind!"

NO SALVATION FOR BLACK MEN.—Rev. S. D. Baldwin, a Methodist minister, in a recent work, brings forward the original idea that the descendants of Ham and Shem "enjoy no promise of persuasion or conversion, of faith and confession, as races"; and that "Millenial glory does not anticipate their full regeneration." This idea has in it the seed of a new argument in support of slavery.

Rev. Samuel Longfellow has been invited to preach the sermon in July next, to the graduating class in the Cambridge Theological school, and accepted the invitation. He has also been invited to preach before the Western Unitarian Conference, which meets at Cincinnati the first week in June.

MURDERED BY SLAVES.—On the plantation of Mr. Holley, near Deerfield, Concordia parish, Louisiana, on the 5th inst., an overseer named Kinnaerd was drowned by four slaves, field hands, for threatening to punish them while they were at work. They afterwards burnt the body to ashes. A confession of the crime was extorted by fear of violence from a little negro, and the four murderers were arrested and thrown into jail.

TOM MARSHALL A CONVERT.—The Cincinnati *Commercial* says: "The Hon. Thomas F. Marshall delivered a lecture in Smith & Nixon's Hall, Saturday night, upon Total Abstinence. It was a splendid oratoric effort, abounding in eloquent and thrilling passages, and is as convincing and powerful. Mr. Marshall has recently become a zealous advocate of Temperance, and we learn is a recent convert to Christianity."

ANECDOTE OF DR. BYLES.—It is related by Dr. Sprague, in his Annals of the American Pulpit, that just before Dr. Mather Byles died, Bishop Parker called to see him. With the ruling passion strong in death, the Doctor said, "I have almost got to that world where there are no Bishops." Said the Bishop, in reply, "I hoped, Doctor, that you were going to the Shepherd and Bishop of souls."

STAMPEDE OF SLAVES.—From information which has reached us, there would seem to have been a considerable stampede of slaves from the border valley counties of Virginia, during the late Easter holydays. We have heard of seven having made their escape from the plantation of Mr. Mason, in Loudoun County, near the Point of Rocks, and two from Berkely County. It is supposed others have also gone.—*Balt. Sun, April 9.*

GOVERNOR BANKS'S AIDS.—Governor Banks has been extravagantly censured for removing Judge Loring. It has been asserted that he did it because of Judge Loring's rendition of Burns. He has just appointed, as his Chief Aid, Edward G. Parker, who was Sattle's counsel in the rendition case. Another of his aids, Major Reid, was one of the most active officers on duty when Burns was marched down State street. This is the end of that charge.

RELIGIOUS NOTICE EXTRAORDINARY.—A California paper contains the following take-off: "The Rev. Dr. Gaines will preach in the 'Tabernacle,' corner of Bush and Pine streets, to-morrow evening, at eight o'clock, a sermon appropriate to the recent election. Subject—'Zaccheus up a tree: his mode of climbing.' This will be instructive to little men seeking high positions. The defeated candidates for legal offices and legislative honours are particularly and cordially invited to attend."

OLD AND YOUNG SAINTS.—Take a sharp-cut young saint, just crystalized, as many-pointed and as clear as a diamond, and how good he is! how decided for the right, and how abhorrent of wrong! He has not yet attained to the meekness and gentleness of Christ. For these graces we must look to the aged saints, who have learned, through the experience of years, to carry themselves always with tender sweetness, and who hang on the horizon of life as the summer sun sometimes hangs in the western sky, melting half a hemisphere with its radiance.—*H. W. Beecher.*

Enough is known to warrant the assertion that Gov. Powell and Major McCullough, the peace commissioners to Utah, will be instructed to assure the Mormons that it is not the desire of the President and the United States authorities to make war upon them, but to secure the enforcement of the laws, to which end they will be counselled to participate. The commissioners will also inform them that some troops will be retained in the Territory, to protect emigrants to the Pacific against attacks from the hostile tribes. They will go out with the next reinforcements.—*National Era.*

THE FEDERAL SENATE.—The Richmond *South* says: "It is no extravagance of national vanity to affirm this of the American Senate: Cynical scribblers may essay to disparage its character, as they indulge a fashionable lament over the degeneracy of the times; but no man of observation and judgment will admit that it exhibits any decline from the highest point of its former glory. If there be not three such men on its floor as Calhoun, Clay and Webster, all will allow that it presents an average of ability and reputation far above the contemporaries of these illustrious orators. Hunter, Davis, Benjamin, Douglas, Seward, Fessenden, Toombs and Hammond would be hardly matched by the men of any period."

John Mitchel thus defines his position. If it is done in seriousness, he is certainly a very moderate man, with exceedingly moderate views:

"I am a moderate man, and confine my views for the present to a Dissolution of the Union—Revival of the African trade—Americanization of Cuba, Central America, Mexico and the West India Islands—and establishment of a potent Southern Confederation, based on Slavery; that's all; as for the conquest of the Northern States, I would defer that; though, indeed, Mr. Spratt, of Charleston, whom I acknowledge as my pastor and master (boss) in American politics, has no doubt that slavery will ultimately prevail in those at present too-benighted communities, and save them from anarchy, otherwise coming upon them like an armed man."

A SLAVE STEALER CHAINED TO A SLAVE.—John Jones Moore, the "respectable-looking" scamp who was arrested several days ago at Ashland, Va. (says the Petersburg *Express*), in company with William Jackson, a slave belonging to Mrs. Frank Weston, of Charleston, S. C., whom he had abducted per the underground, passed through this city on Wednesday evening, *en route* for Charleston, in the custody of the police officers from that city. The noble Greeleyite was chained by the wrist to his too confiding friend, Bill, who couldn't help blowing on him at Ashland, and presented an appearance of the most abject shame the human countenance can be capable of expressing. It was a most appropriate method of securing the scoundrel. He was caught taking the slave to the North; now it was *vice versa*, and the slave was taking him to the South.—*The South.*

A long and wordy controversy is going on between the Boston *Liberator* and the Boston *Courier*. The public feel about the same interest in it that the woman did in the fight between her husband and the bear—she didn't care a pin which beat. The people of Massachusetts are indifferent alike to the extreme views of the ultra Abolitionists and the ultra pro-slavery flunkeys. Both belong to the dead past, and ought to be decently buried.—*Springfield Republican.*

[The writer of this paragraph is probably the dirty fellow who instigated a mob against George Thompson in Springfield, a few years since, and who, though interest constrains him now to act with the Republicans, still carries in his bosom the same foul heart that prompted him to that deed of ruffian violence. It is no wonder that such a creature should hate and affect to despise the Abolitionists.]

Leavenworth City, K. T., April 5, 1858.—A noticeable remark or two dropped incidentally from the lips of Lane during one of the debates about the close of the Constitutional Convention. He said that a man had to be educated up to his present position on the slavery question. With his experience he could not help but feel that there was but one issue in the politics of the country, but that was a vital one, being no less than a death struggle between freedom and slavery. One must win or the other. The Administration represented the Pro-Slavery party, the Free State men of Kansas were in the van of freedom. "Why," said he, "success is within our grasp. Let there once be a President elected who will distribute the national patronage among the non-slaveholding population of the South, and slavery is blown higher than a kite."—*Cor. Evening Post.*

We observe that the Boston *Courier* is obliged to defend itself to its patrons (this is understood to be the relation the readers of that paper bear to its proprietors) for publishing an abstract of Theodore Parker's sermon on the revivals. The *Courier* apologizes, and fully declares itself against any belief in Mr. Parker or his heresies. We presume the apology will be accepted. We trust the *Courier* will be a little more careful for the future. Still, we think its readers should understand that the fulminations of that journal against free speaking are meant wholly for other journals, and that its batteries should not be turned against itself. If a smug little parish of readers like the *Courier's*, composed wholly of a few ultra-respectables, cannot get along in harmony, we shall despair of ever seeing a model newspaper flourish again in this wicked world.—*Trib.*

COLONEL BENTON IN HIS FAMILY.—In domestic life he bore an exemplary character, and, as a husband and father was what may be called a *family man*. A distinguished friend of ours, while, many years ago, prosecuting a Charleston claim in Washington, occupied a room at Brown's (then) Indian Queen Hotel, next to one tenanted by Colonel Benton and his family, with but a thin partition intervening, and, unavoidably, heard nearly all that transpired in Colonel Benton's apartment. The result was that our friend made the unexpected discovery that he whom he regarded, to say the least, as one of the rowdies, if not bullies, of the Senate chamber was the mild, gentle and affectionate conjugal and parental head of the domestic chamber, dealing in terms and acts of endearment towards the loved ones around him, and judiciously combining the offices of educational and moral preceptor.—*Charleston (S. C.) Courier, April 12.*

BAPTISM IN HOOPS.—At Chicago, last week, a rather amusing scene took place during the baptism of a young lady by the pastor of the Tabernacle. The *Union* says: "The minister requested her to assume the dress peculiar to such an occasion, but she declined to take off her hooped skirt; the minister told her of the inconvenience that must result from her obstinacy, but she persisted. When she came to descend into the bath, the inflated skirt touched the water and rose up around her like a balloon. Her head was lost to the congregation; she was swallowed up in the swelling skirt; the minister tried to force her down into the bath, but she was kept above the surface by the floating properties of the crinoline, and was buoyed up so successfully that it was not until after much difficulty and many forcible attempts to submerge the lady the minister succeeded in baptizing the fair one. Finally, it was effected, to the relief of the minister and the seriously inclined audience, who could not keep from laughing in their pocket-handkerchiefs."

SENTENCE COMMUTED.—Gov. Wise has commuted the sentence of death which had been passed upon the slave boys Morris and Davy, for burning the factory of Wm. D. Miller, Esq., of Lynchburg, Va., to transportation.

Transportation! Where to? To another slave State? If so, which? We in Louisiana have a deep interest in this matter, and have a right to an explanation from Virginia in regard to her transportation of slaves. That State must be given to understand that she cannot with impunity transport her vile negro incendiaries, murderers, &c., to Louisiana. Virginia, which plumes herself on being such a determined stickler for State rights, must have some regard for them, and not act as if she alone had any. She must be taught that she has no right to treat any of her sister States as penal colonies to which she can deport her vile negroes at her pleasure.

Has the Governor of Louisiana directed his attention to this important subject? If not, it is high time he should do so, and ask the Governor of Virginia for explanation, as we call upon him to do it without any unnecessary delay.—*N. O. Picayune.*

WHERE THE CANARY BIRDS COME FROM.—There is an association in Philadelphia, composed of about thirty Germans, who aim at improving the breed of Canary birds; and last month they published their thirteenth annual report. From that it appears that the bird sales of Philadelphia are confined to Germans, and amount to $40,000 annually, and three-quarters of that sum is derived from the sale of Canaries. The common or original Canary is of the least value, and sells at about $2; the improved kinds bring from $8 to $10 a piece, and are from Central Europe. The great majority of these birds were obtained from Belgium, where they are bred in houses by the peasants, who raise them as a pastime. They are what are called "long" and "short" breeds. Birds of the long breed are procured from Brussels, Antwerp and Deitz, where they sometimes obtain extravagant prices. Their cost depends upon the colour and shape, the pure yellow being the most esteemed. They are only used for the purpose of breeding, and oftentimes sell for $30 a pair. The short breed is raised by the people of the Hartz Mountains. Next to the Belgian, the French bird is most prized.

KEITT'S AFRICAN ELOQUENCE.—That peculiar eloquence which takes its pomp and exaggeration from the associations of slavery is now abundant in Congress. Among its orators, Mr. Keitt, of South Carolina, is eminent. Here is a specimen from his recent effort on Kansas:

"Our eagles were to be carried as were the eagles of Rome, until, with the wafture of their wings, they had fanned away the pride and pomp and power of surrounding nations, and this whole continent was embraced in the meshes of our proconsular despotism. The old thirteen, like a Corinthian shaft, was to spire upward to the Heavens, but it was to rest upon a dome covering blood and rapine and tyranny. Has the ghost of this murdered scheme come back unannealed and blood-bolted, to spell your gaze with its basilisk fascination? Do you want to conquer states and provinces, and send forth proconsuls covered with pomp, and backed by legions to glut your greed upon plundered wealth, and sate your lust of power on ruined victims? Do you want a triumphal march to the Capitol, with the spoils of plundered provinces to deck your pathway, and enslaved people gathered around your chariot wheels?"

NEGROES OF THE MCDONOUGH ESTATE.—The New Orleans *Bulletin* of the 5th says the disposition of the negroes which constitute a portion of this valuable estate is an embarrassing piece of business. They are eighty-six in number; the larger part of them young, healthy, and able to make their own way; nine of them are superannuated or otherwise helpless, the maintenance of whom will necessarily become a charge on the two cities of New Orleans and Baltimore. *Seven others, for meritorious services and general good character, and in consideration of their social relations, are recommended by the Commissioners of the estate as fit subjects of emancipation.* [How cruel to punish these slaves for "meritorious services and general good character," by depriving them of the joys of slavery and plunging them into the miseries of freedom!—*Ed. Standard.*] The balance are physically and morally in every respect fit for the purpose of colonization, and it is very desirable that their destiny should be accomplished with the least possible delay. The eccentric testator directed in his will that these negroes should serve his general legatees fifteen years from and after his death, and that his executors shall, after said service, deliver them up to the Colonization Society, to be sent to Liberia, bearing a proportion of the necessary expenses of transportation, equipments, etc., jointly. In consequence of the legal interpretation that has been put upon several provisions of this strange will, the cities before mentioned can, if they are so disposed, carry into effect, without any further delay, the clearly expressed purpose of the testator, and send them to their place of destination forthwith. The *Bulletin* recommends their immediate colonization."

INSURRECTION IN ANTIGUA—BALTIMORE, *April* 15.—By an arrival at this port to-day, later advices from Antigua have been received, reaching to March 27, and giving full particulars of the insurrection on that island. A letter says:

"We have had a most serious disturbance with the negroes, originating amongst some Barbwoa people and our town negroes, who set the police at defiance, and attacked the police office at about eight o'clock on the night of the 25th inst. The police were obliged to fire in self-defence, and five of the revolters were killed on the spot, and a dozen wounded, some badly. The Governor arrived at the police office at about one o'clock yesterday morning. The mob continued all night in the streets, and attacked the police office, where the Governor and all the authorities were at eight o'clock yesterday morning, broke all the windows and doors, and had nearly taken possession of the office and arms. Some of the

Miscellaneous Department.

[These two little pieces are from "Andromeda and other Poems," a new volume by CHARLES KINGSLEY, just published by Ticknor & Fields.]

I HEAR THY VOICE, O SPRING!

I hear thy voice, O spring!
Its flute-like tones are floating through the air,
Winning my soul, with their wild ravishing,
From earth's heart-weary care.

Divinely sweet thy song—
But yet methinks, as near the groves I pass,
Low sighs on viewless wings are borne along,
Tears gem the springing grass.

For where are they, the young,
The loved, the beautiful, who, when thy voice
A year agone along these valleys rung,
Did hear thee and rejoice?

Thou seek'st for them in vain—
No more they'll greet thee in thy joyous round;
Calmly they sleep beneath the murmuring main,
Or moulder in the ground.

Yet peace, my heart—be still!
Look upward to yon azure sky and know,
To heavenlier music now their bosoms thrill,
Where balmier breezes blow.

For them hath bloom'd a spring,
Whose flowers perennial deck a holier sod,
Whose music is the song that seraphs sing,
Whose light, the smile of God!

A FAREWELL.

My fairest child, I have no song to give you,
No lark could pipe to skies so dull and gray;
Yet ere we part, one lesson I can leave you
For every day.

Be good, sweet maid, and let who will be clever;
Do noble things, not dream all day long;
And so make life, death, and that vast forever,
One grand, sweet song.

ENGLISH HEARTS AND HANDS.

THIS is the title of a very remarkable little book lately published, and already widely circulated. Its object is two-fold: to place a long-dreaded and despised race of men, according to the phrase of one of the number, "straighter with other people"; and to show how much power for good lies latent within the grasp of "men and women placed by God's providence in another position of life." The book itself we owe to the fact that, "early in the year 1853, nearly three thousand railway excavators were gathered from different parts of the kingdom to work at the grounds of the Crystal Palace at Sydenham," and that of these men "two hundred lodged in the village of Beckenham," the home of the writer.

Railways have run down many a prejudice in their unswerving track: landowners, who once protested against them as a wrong, have long learned to welcome them as a boon; the profit, convenience, social interests of a neighbourhood, are all on their side; nay, our sense of beauty even has accommodated itself to their intrusion into some of our most picturesque scenes; but it was reserved for these pages effectually to dispel the still lingering impressions that no large bodies of this hitherto Pariah race could be quartered in a country neighbourhood without injury to its peace and respectability; to show us that actually "two or three hundred navvies could take up their abode in a country village for two winters, and instead of spreading moral contagion, set a good example to many of its inhabitants."

Looking over the touching narrative before us, we find, as indeed we usually do, that a great work had a small beginning. It was on Sunday, the 13th of March, 1853, that the writer first attempted to seek the navvies out. "About seven in the evening" she went to a "cottage where several were lodging, and asked for one of the family, as an easy introduction to the strangers." Undaunted by the announcement that they were a "lot of rough uns," she entered, "inquired if any of them had been at church—not one of them had thought of it"—gave them an account of the morning's sermon; spoke of the important subjects most closely intertwined with every conviction of her own mind, every feeling of her own heart; linked these as they had never been linked before with the wants and spiritual instincts of those whom she addressed; and, in short, concluded this introduction by melting them to tears, and left them her fast friends and loyal subjects! From that time forward, meetings for similar intercommunings were held on Sunday evenings, and twice in the week, and these were soon attended by the navvies in large numbers. Nor were their pleasures unthought of. A tea-party was devised. "The school-room was decorated with festoons of flowers, and a button hole bouquet of geranium and jessamine tied up with blue ribbon, and laid upon each plate." We do not wonder that "long afterwards some of these flowers were seen carefully preserved in books!" A pleasant sight that school-room must have afforded that summer-day! "To a minute, our friends arrived, each man looking as clean as a baby on its christening-day. They quietly and quickly seated themselves, and no gentlemen in the united kingdom could have conducted themselves more admirably."

Nor was the softening, elevating, refining influence unexerted even when distance removed "their lady" from her true-hearted friends. Letters were frequently exchanged, and numbers are given in the book before us, simple, earnest, manly—such letters as do honour to England's working-men.

"On the last day of 1853, the sergeant of police stationed at Beckenham called to return thanks for the interest that had been taken in these noble fellows. He said that his duty had never been so easy before in Beckenham, for their example had restrained the wilder young men of the place, and even shamed a few into attendance at public worship."

The good work went on throughout 1854. More and more stout hearts were bent beneath the same spell. We read of many a victory over the working-man's direct temptation, drunkenness. We read, it is true, of relapses into the cruel hold of the inveterate habit; but the fallen are not forsaken—they are followed after, reclaimed by tenderness and tears: the gentle hand, strong to rescue, is stretched out again and again, and most of the struggles triumph in the end. Several of the Crystal Palace navvies having enlisted, we have a number of letters given from different barracks, all expressing a grateful remembrance of Beckenham influences, and showing how permanent these were in new scenes and under new forms of temptation.

In 1855, we read: "A new interest sprung up for us in the gathering of the Army Works Corps. This corps, formed by the suggestion, and under the arrangement of Sir J. Paxton, amounted from first to last to nearly 4,000 men—railway labourers, artisans of various kinds, smiths, stone-masons, bricklayers. The first ship was to sail early in July, the last about the middle of December." "News was brought to the Beckenham rectory on the 19th of May that several strangers had arrived to look for lodgings in the village." The time was short, indeed, but to such a one as the writer of the book before us, this was no reason for giving up the work, but rather for the doing it with all her might. The new-comers, indeed, were described as "the roughest lot as ever came to Beckenham." "At the first words addressed to them, they looked surprised, and somewhat disposed to look away"; but they were no more proof than their predecessors had been against the magic of an exquisite sympathy, and the unerring tact of a wise and loving heart. In her own words, always the best: "We met them with friendly interest; they returned it with generous sympathy."

The impression thus made was so strong that the poor fellows longed to communicate it to others. One, after conferring with his friends, remarked: "I wish the whole lot could hear these things. We're all together outside the Crystal Palace at seven of a morning, and the paymaster says we're the finest lot he ever saw, and the mildest—just like four hundred roaring lions."

The following morning, at the early hour named, a carriage from Beckenham was on its way to the ground, where about fifty men were already gathered. The carriage was sent away. "Conversation easily followed, and by the time the remainder of the four hundred began to make their appearance, the first fifty had become our firm friends; not one uncivil word was said, not one unwilling hand received the prayer."

This drive to the "place appointed for the roll-call each morning" became a regular thing. Invitations to "cottage-readings" were given, a parting breakfast-party arranged, friendships formed. The ship not sailing at the time appointed, a "round robin" was addressed to their benefactress by the navvies, pressingly requesting her return from Essex, whither she had gone, "to give them some good advice before they should go away from their own country, perhaps never to return." This perfect confidence in her "care for them" is surely very touching. On the 18th of June, an early visit was paid to the Crystal Palace grounds; not only to take leave, but to "take charge of any portion of their large wages which they chose to empower me to receive during their engagement in the Crimea. . . . . Not only wives and children were thus provided for, but amongst the majority, who had no such ties, an aged mother, an infirm father, a widowed sister, a sickly brother, or orphan niece, were remembered with a generous care for their comfort." Stamped receipts for money-orders being given to the men, they were "flung back by common consent, with something like a shout of disdain, at the supposition that they could possibly require such a pledge from a friend and a lady."

From that time till their departure, these men "visited the rectory at all hours on their pecuniary matters," and many an opportunity of quiet intercommunion was thus afforded its inmates. On the morning of the 21st of June, on the occasion of the final visit to the Crystal Palace grounds, the writer tells us: "After shaking hands with each man, I took my leave, but was requested by an official to return, to hear the subject of a communication which had been passing from the men to the foremen of the corps. It was to express the united wish of these warm and grateful hearts that I should go out with them to the Crimea, to keep them straight, and to be with any of them who should die out there in their last hours. And they humbly begged to know if they might take the best place on board for me, and pay for it amongst themselves. It went to my heart to refuse them. . . . . But when I explained to them the sacred home duties which withheld me from leaving England, they recognised them at once as paramount claims, and satisfied themselves by asking for a promise of one more farewell visit on board their ships."

These farewell visits were paid upon the occasion of the sailing of each ship that bore away the Army Works Corps. Of these ships, the Jura was the last; she left England on the December of 1855, with her complement of five hundred men. A very touching incident in connection with this final visit well deserves to be given in full. Two men having borrowed half a sovereign each, came to the rectory to repay it the evening before their departure. "Are you sure, my friends," said their benefactress, "that you can afford to give it back?"

"Quite sure, and thank you, ma'am, a thousand times."

"When we met on board ship, we found that whilst other men had been laying out from ten to twenty shillings apiece in warm vests, John and James had been obliged to do without them, to enable them to repay their debts. . . . . It was not to be borne. So, early in the day, we despatched a messenger for four warm knitted vests from London. Five o'clock came—our messenger had not returned. There was plainly some mistake. . . .

"The colder blew the night-breezes about us, as we drove through Deptford, the more unbearable was the thought of these two men suffering for their high and delicate sense of honour towards us. . . . . At the fifth shop searched, the articles of clothing which we wanted were obtained. But who was to take them back to the ship? No shopman could be spared.

"Beneath a lamp in the street stood a group of boys; its light fell on a face which seemed to introduce the sort of messenger I desired. The story was told him. 'Now, my boy, we are strangers, and I do not want to know your name or where you live. You might take these vests, and sell or give them away as you choose, I should never send the police after you; but my confidence in the honour of English boys, which stands so high now, would be broken down, and those two nobly honest men would suffer, and might take cold, and go into consumption and die, and their wives and children break their hearts about them."

"The boy's eyes flashed under the lamp-light, and, snatching the parcel, he said: 'Trust me. I'm the boy for it.'"

"Eighteen pence happened to be the worldly all we had with us, after paying for the vests. I told him how sorry I was for this."

"It's a plenty. Father's a waterman. I shall get his boat for nothing. All's right!" and off he ran. . .

"The next day passed, and the next, but no letter from the *Jura*. We read in the *Times* that she had sailed on Thursday morning. The day-posts of Saturday arrived, but brought no news of the parcel."

"My trust failed. 'My boy is dishonest,' I said; 'and my confidence in human honour can never be the same again.'

"But by the last post on Saturday evening came a note to say that about seven o'clock on Wednesday evening a boy had brought a parcel on board, and had requested permission to deliver it to James P—— and John M——.

"Having discharged his duty, the last sound heard amidst the splashing of his oars as he left the ship's side was the shout: 'Tell that 'ere lady that I kept my word, and the jackets was in time.'"

They were gone then, the last of this bold, brave, yet tender-hearted band; gone without their guardian angel, to face the many toils and dangers of the camp before Sebastopol. But the strong silken ties of protecting and of grateful love were not overstrained by distance. "The correspondence with the men themselves began to average about fifty letters a week from the Crimea"; and the receipts arising from the men's money-orders averaged about £500 a month. Many died in that far-off land—and we have touching accounts given in letters from their mates of some who remembered Beckenham teaching to the very last. On the 8th of May, 1856, the Cleopatra brought 600 men of the Army Works Corps safely back to English ground. "From that time," says the narrator, "until the last detachment of working-men landed from the Crimea, we were in the habit of keeping open house for their visits. . . . Pleasant was it to hear their short strong statements of not having forgotten us in the Crimea." "Once we heard as you was dead, and nigh two thousand of us ran together and prayed God it wasn't true." And again: "Whenever any more comed over, we said, first thing: 'Been to Beckenham, mates? How was they?'"

We conclude this short abstract by a few remarks. Plainly the influence we have seen exerted by a refined and accomplished woman over large bodies of men of the roughest class was remarkable both in kind and in degree. What was its secret? We answer in her own words: "The working-man values your courtesy above your liberality, and your friendship most of all. Show him your interest in his welfare, your desire for his improvement, your care for his happiness, and, above all, your trust in his honour. Let him feel that he can give back as much as he gains. . . . . Allow him the glorious equality of being able to repay friendship with friendship."

A word to the many who will read this book with beating heart and tearful eyes, and a sudden and enthusiastic yearning to exercise a like influence. It is not to discourage that we should say to such: Before you can *do* what the author has done, you must *be* what she is; your convictions must be as intense, your experience as confirmatory of them. "The tone of seeking is *one* thing, the tone of having is another."

One word, too, to our working-brothers: Give us credit for much unexpressed sympathy. We often stand aloof, not because our hearts are cold, but because they are timid. We yearn for closer kindredship than we venture to seek. Our minds are narrowed by conventional restrictions; we feel powerless to arrest your attention or to win your confidence. But we have blessed our more gifted sister as we have read of what she has done; and we appreciate to the full the rich reward she meets with in the affection of natures so noble and so tender as yours. —*Chambers's Journal.*

THE JOY OF RELIGION.

IN the World of Man there is nothing so joyous as real natural religion. It is the centremost of all delights. Other high joys are branches, this the root they run back to, spring out of, and grow up from. I feel gratitude to many a man and woman who has helped me in my life, but to none such thankfulness as I owe my mother, my father, my sister, for the pains they took to develop this innermost of all the facts of Consciousness. I cannot remember the earliest twilight of religion when first I felt the "dayspring from on high," not even the rising of that sun which sheds such light to all my being. I trust it will not reach its noon until I have seen some four or five score years, but will rise higher, shining with more perpendicular glory until I end my mortal life. For religion grows not old. Like God, it flourishes in perpetual youth.

I too have experienced the higher joys of life; thereof not many men know better what is great in bulk; few more what is nice and exquisite in kind. Have science, letters, success, a joy to give? I know it reasonably well. Is there joy in contending with difficulties? I have had my part. Are there pleasures of affection? I have tasted from that golden cup, and by those I love can drink vicariously at many a spring my lips directly never touch. But dear and blessed as are all these things, I count them cheap compared with my delight in God. These I could renounce and still be blessed, at least resigned; but not to know the Father and Mother of the world, to feel shut out from that casual and providential Love, which creates all from itself, I should go mad and die at once, or live a maimed, brutal life, and perish like a fool. But of this deep joy, I cannot speak save in the most general terms 'Tis profane to talk of such things even to most intimate friends. The handsome shapes of our innermost life are chastely veiled from all the world; there I am my own high priest, and into that Holy of Holies none but myself and Thou, oh God! can ever come.

Does not mankind also rate its religious consciousness thus high? Whom does it honour most? Always its heroes of the soul. Men with genius for religion. Such men as Moses, Buddha, Jesus, Mohammed, they are above all human names. None else have such millions bowing thereto; none others are worshipped so as Gods. How thankful we are to whoever brings religious truths! Mankind is loyal, and when it sees its King, takes him to its heart and honours him forever. Thankful to those who helped us, with what sympathy do we look on persons trying to attain religious excellence! No romance is so attractive to us all as the story of a man longing after God and seeking rest for the soul. How do you and I, seeing such, wish to go to this child crying in the darkness, wet and numb with cold, and like a great Saint Christopher to take him on our shoulders and thus ferry him across the stream, warming his limbs while we bear him wrapped in our mantle, and then put a candle in his lantern and bread in his pouch and bid him "God speed you, my brother! You will find day bye and bye."

When a great truth stirs the feelings infinite within us, how do we love to show the cause thereof to other men, and set slips from the tree of life in their gardens to make a new Paradise! Worldly ambition is singular—for itself alone; the passion of love is dual—for him and her; but the affection of religion is universal-plural, embracing God and all his world within rejoicing arms. Nothing is so socializing as piety: my Father and my Mother, they are also yours.

No man is complete without the culture of the religious element; no high faculty perfect without help from that. I see great naturalists without it, great politicians, great artists; not great *men*. Nay, their special science, politics, art, is less philosophic, statesmanlike, æsthetic, for lack of this wholeness and thorough health within the man's interior. The notes of music, ground out on a hand-organ in the street, tell me if their composer had ever listened to the quiring of these birds of Paradise.

When I see a man, else grand and beautiful, with transcendent mind and conscience and affections too, but lacking this ultimate finish of religion, I long to plant therein the soul of piety, which shall complete the whole and so make perfect every part—mastering the world of time, but not disdaining it.—*Theodore Parker—Sermon on Revivals.*

COME, MARY, LINK THI ARM I' MINE.

BY EDWIN WAUGH.

Come, Mary, link thi arm i' mine,
An' lilt away wi' me;
An' dry that tremblin' drop o' brine
Fro th' corner o' thi e'e;
Th' mornin' dew i'th heather-bell's
A bonny gem o' weet;
That tear a different story tells—
It pains my heart to see't.
So, Mary, link thi arm i' mine.

No lordly ho' o'th' country-side's
So pleasant to my view
As th' little cottage where abides
My lass, that loves me true;
But, there's a cot beside yon spring—
Come, Mary share't wi' me—
Aw'll buy tho th' bonnist gowden ring
That ever theaw did see!
So, Mary, link thi arm i' mine.

My feyther's gan mo forty peawnd,
I' silver an' i' gowd;
An' a bonny bit o' garden greawnd,
O'th th' mornin' side o'th fowd;
An' a honsome bible, clen an' new,
To read for days to come;
There's leaves for writin' names in, too,
Like th' cwd un at's awhoam.
So, Mary, link thi arm i' mine.

Eawr Jenny's bin a-buyin' in,
An' every day hoo brings
Knives an' forks, an' pots; or irons
For smoothin' caps an' things;
My gronny's sent a chist o' drawers,
Sunday cloons to keep in;
An' little Fanny's bought a glass
For thee an' me to peep in.
So, Mary, link thi arm i' mine.

Eawr Tum has sent a bacon-flitch;
Eawr Jem a load o' coals;
Eawr Charlie's bought some pickters, an'
He's hanged 'em upo th' woles;
Owd Posy's white-weshed th' cottage through;
Eawr Matty's made it sweet;
An' Jack's gan me his Jarman flute,
To play by th' fire at neet!
So, Mary, link thi arm i' mine.

There's cups an' saucers; porritch-pons,
An' tables greyt an' smo';
There's brushes, mugs, an' ladin-cans;
An' sight days' clock an' o';
There's a cheer for thee, an' one for me,
An' one i' every nook;
Thi mother's has a cushion on't—
It's th' nicest cheer i'th rook.
So, Mary, link thi arm i' mine.

My mother's gan me th' four-post bed,
Wi' curtains to't an o';
An' pillows, sheets, an' bowsters, too,
As white as driven snow;
It isn't stuffed wi' fither-deawn,
But th' flocks are clen an' new;
Hoo says there's honest folk i'th teawn,
That's made a warse un do.
So, Mary, link thi arm i' mine.

Aw peeped into my cot last neet:
It made me hutchin' fain;
A bonny fire were winkin' beet
I' every window-pane;
Aw marlocked upo th' white hearth-stone,
An' drummed o'th' kettle-lid;
An' sung, "My neest is snug an' sweet;
Aw'll go an' fotch my brid!"
So, Mary, link thi arm i' mine.

Manchester, March 19th, 1858.

—*Manchester (Eng.) Times.*

RELIGIOUS IMPOSTURE.

From The Syracuse Standard.

EDITOR OF STANDARD—*Sir:* A day or two since I received from New Hartford, Oneida Co., a letter, informing me officially that ladies in that town had recently effected certain repairs and improvements upon St. Stephen's Church there, including the insertion of stained glass in six of its windows, and calling upon me, on the ground of having been born in said town, to contribute, along with my fellows in that piece of good fortune, to the purchase of glass for the seventh, this to be a memorial window, bearing a suitable inscription, &c.

The following lines may, perhaps, serve to indicate the attitude which, in integrity, in obedience to long-settled and ever-deepening convictions within me, I feel impelled to assume in reference not only to this particular enterprise, but to the designs and doings generally of that type of religion which prevails so widely through our country, and is of late so busily and noisily occupied in getting itself "revived."

SYRACUSE, April 6, 1858.

MRS. ——, New Hartford, N. Y.—*Madam:* I am in receipt of yours of recent date, advising of the "tax" imposed upon me, with others, by the Ladies of St. Stephen's Society, for the improvement of their church.

I am sure that you would not expect anything in the way of encouragement from me in such an enterprise if you were aware of the estimate which I have now, for many years, felt constrained to put upon the establishments which, baptized into the name of one patron saint or another, profess to be the possessors and expositors in our country of that all-vital religion which redeems and saves the soul of man. In proportion as I love and cherish this, I am impelled to loathe and abhor those. I regard them as base impositions, pretentious, solemn frauds, all the more subtile and mischievous, the more potent to bewilder, and bewitch, and destroy, as the name in which they claim to appear is a sacred, reverend name, and as the sentiment to which they professedly address themselves is the deepest and holiest in human nature.

A religion of which they are the home and representatives, a religion which decries reason, and ignores truth and justice—which is too devout for labour, and too monkish for life—which can, whether sitting, kneeling or standing, read or say its "service" in utter indifference to the wrongs and crimes which abound on right and left—nay, frequently in indulgent cognizance, in willing or eager participation in these, in any case too busy with the "soul" to care for the *man*—is at best but a baptized sham, a wretched juggle, a loathsome, deadly nuisance. That such should prevail in the town of New Hartford—albeit, alas! but too completely in harmony with the surrounding use—is New Hartford's disgrace and shame, and should be her sorrow. And the more such a religion "declines," and the less it experiences "revival," the better in all ways for human welfare.

I cannot see that from the fact that my birth fell in that town, I should any the more readily consent to assist in adorning the monuments or extending the influence of this idolatry! Farthest from it, best. And I have but to regret that the ladies of my native town should not bestow their zeal upon a worthier cause.

Yours sincerely, for a genuine Faith and a true Worship,
CHARLES D. B. MILLS.

ADVICE TO A PREACHER.—Be thorough in preaching national righteousness in the great congregation. It has been well said that "he is the best patriot who is ready to die for his country, but will not do a base act to save her." Now it is clearly base to throw the sanction of religion over political iniquity, or to withhold the terrors of the violated law of God, because the laws of man sustain and reward oppression. You need not speak often on such themes, but, however unfrequent your utterances, let them be sufficiently clear, strong and distinct, to tell wayfaring men, though fools, that you are no blind watchman, nor cold-hearted priest, passing by on the other side of beaten and plundered fellow-men, but a vigilant and fearless minister of him who was anointed to preach deliverance to the captive, and to set at liberty them that are bruised. The claim of final authority which has been set up for human statutes and decrees strikes at the very vitals of true religion. Regarding submission to good government as an important part of the Christian life, we ought to insist upon general civil obedience; but the royal nature of conscience, absolute supremacy of that high and holy One who heareth the cry of the humble when it pierceth the clouds, must be maintained at all hazards. The discharge of the palpable duty may expose a clergyman to opposition and censure, and, if he does not watch himself, he will be betrayed into unwarrantable judgments of the motives of others, and abhorrence of sinners as well as hatred of sin. Let the truth be spoken in love, but remember that to prove an inoffensive creature is not a career to be desired by a manly heart; for not first peaceable, and then pure, but first pure, then peaceable, is the Christian order of conduct. However strong may be our dislike of the least approach to lording it over the heritage of God, however complete our disgust at the shrieks of mock martyrs who have never been near enough to fire to have even their garments singed, the honour of Christ, and the love of souls will not permit us to be silent in the presence of legalized outrage and sanctified wrong.—*Rev. T. J. Mumford.*

A HIT AT THE LITTERATEURS.—Henry James, who is now in Europe, says of American litterateurs:

"What an ineffably small set of people, by the way, you literary people are! I do not speak of our American litterateurs particularly, for it stands to reason that, in our sinewy land, people of that idle and gossipping pattern must always seem out of place. I speak of European litterateurs, those whom I know personally or by their writings; and I say it is very hard to find more tiresome company. My old friend Lightfall, the engineer of the steamer Troy, on the Hudson River, was sweet and succulent compared with the best academic company I know; and Mr. Rhodes, a leading deck hand on the Isaac Newton, was always fresh and savory beside these wizened and dried old scholars. They have no power to entertain, much less to start an original topic, and when you do succeed, by heroic efforts, in prying them out of the old ruts of scholastic routine, you find upon your hands such a yawning, and bewildered, and inanimate heap of old clothes as makes you glad enough to be off, and cut the whole concern forever."

NOVEL LEGACY.—The following item in the will of William Blake, made in the year 1663, is copied from the April number of the *New England Historical and Genealogical Register*: "I give and bequeath unto the town of Dorchester twenty shildings, to be bestowed for the repairing of the burying-place, so that the swine and other vermin may not annoy the graves of the saints; provided that it be repaired within one year after my decease."

Gleanings from Foreign Publications.

"Dogmatism," says Douglas Jerrold, "is puppyism come to maturity."

——RATHER LATE IN THE DAY.—A Greek lawyer recently moved the Supreme Court at Athens for the reversal of the sentence against Socrates.

——Talking the other night of a mutual friend whose love of beer had accelerated his death, Titmarsh said, "Ah, sir, he was a man; take him for half-and-half, we shall not look upon his like again."

——An Irish gentleman, describing, in the *Freeman's Journal*, his exploits and experience at Lucknow, relates, with native vivacity, the manner in which the Sepoys disposed of themselves after annihilation: "They departed for Abraham's bosom, or some other quarters less comfortable—in a word, they were swept into eternity. They then retreated, and took up their position behind walls, in houses or any place base enough to hide their disgusting carcases."

——RUSSIA AND FRANCE.—The *Kladderadatsch*, or Berlin *Punch*, has a picture in which the French Emperor is represented sulkily sitting in the midst of gloomy darkness. Night, it is obvious, has fallen upon France. Advancing toward Napoleon III. is Alexander II., the Russian Emperor. He bears in his hand a knout, and offers it to the ruler of France. "Take it," says he, "I have no further need of it; but perhaps it will be useful to you."

——THE RETURNING TIDE OF EMIGRATION.—The *Belfast Banner* states that the ensuing season is expected to be less favourable for emigration than any for several years past, owing to the unpromising condition of commerce and manufactures in the United States. Within the last six months more persons have returned to Belfast from New York than sailed hence direct for that port during 1857. There are but two vessels on berth here at present for America—one for New York and the other for Quebec. A few years since there would have been a score at the corresponding date.

——WHO'S AFRAID.—"Sure thee doesn't think that it matters where our poor bones be put to, maister Philp," says Dame Rosevear. "Thee doesn't believe that the speret ever comes back to 'em. I never troubles my head much with such doctrines. I thinks very much like old Saxton Will. When Irish Kitty threatened to haunt 'im if he did n't bury her under the old yew tree, he told the parson o' it. 'Well,' said the parson, 'I ain't afraid, are you?' 'No,' says Will, 'I ben't afeard; for if her goeth to a good place, her won't want to come back; and if her goeth to the bad one, they won't let her.'"—*Blackwood.*

——SINGULAR PROOF OF ATTACHMENT.—A few days ago, a woman of loose character, who cohabited with a man in Henry Edward street, Liverpool, cut off his fore finger while he was asleep. She placed the finger upon a stone, and applying a knife, struck it with another stone, severing the finger, which hung only by a piece of skin. The man subsequently received surgical treatment at the North Dispensary, but is maimed for life. It appears that the man had threatened to enlist in the army, and the woman, from the "strong affection" she entertained for him, committed the act in order that he might not carry out his intention, which would result in their separation.

——A DELICATE QUESTION.—A legal question of a delicate nature is now exciting extraordinary interest in Westphalia, viz.: Whether a husband has a right to open his wife's letters. The question arose out of a suit for divorce, instituted by the husband, in which he obtained a decree; but the conclusive piece of evidence was a letter from the Lothario, addressed to the wife, and the contents of which would never have been known had not the husband been so ungallant as to break the seal. The divorced wife at once prosecuted him for opening the letter, and the tribunal of Unne has decided that he was wrong, and has sentenced him to pay a fine of ten thalers. An appeal is pending, the result of which is anxiously watched by the public.

——EARLIEST SPECIMEN OF ANIMAL LIFE.—It had been supposed that the earliest specimen of a distinctly organized animal to be found in the rocks was a trilobite, till, about three years ago, a zoophyte of a very simple structure, named Oldhamia, was discovered at Bray Head, Ireland, in rocks previously deemed destitute of fossils. We are reminded, however, by Colonel Portlock's address to the Geological Society, that specimens of the "Palæopyge Ramsayi" were found by Mr. Salter in the Cambrian rocks of the Longmynd, North Wales, which are quite as ancient as those of Bray Head. The trilobite is thus restored to its rank as the first created living being having a distinct and intelligible organization. Minute holes, supposed to be the burrows of seaworms, were found along with the Palæopyge, but without anything to indicate their form or structure.

——ARTIFICIAL COAL.—A curious communication, by M. Baroulier, has been sent in to the Academy of Sciences, describing a method for obtaining a substance possessing all the properties of coal. It is a fact generally admitted by geologists that coal is the result of the carbonisation of vegetable matter by heat under a strong pressure, and under circumstances calculated to impede the escape of their volatile ingredients. M. Baroulier proceeds in a similar manner; he envelopes vegetable matter in wet clay, and exposes it for a considerable length of time to a great pressure, and to a heat of between 200° and 300° degrees centigrade (or the melting points of tin and bismuth nearly). Various kinds of sawdust, subjected to this treatment, yielded different substances, possessing more or less the resinous lustre and colour of coal, and burning with a bright flame.

——THE GOUT OF LORD CHANCELLORS.—Lord Chancellor Northington suffered much from the gout; and once, after some painful waddling between the woolsack and the bar in the House of Lords, he was heard to mutter, "If I had known that these legs were one day to carry a Chancellor, I'd have taken better care of them when I was a lad."

Earl Chatham was a martyr to gout in his feet. To protect them they were swathed in flannel and in socks made expressly to cover the flannel. He wore shoes large enough to cover this mass of wrapping. One day his residence at Hayes was broken into, and among the things stolen were these shoes. In the morning his valet, in announcing the robber, said, "He has taken your shoes, my lord." "What! my gouty shoes?" "Yes, my lord." "D—n the rascal, I hope they will fit him."

——BECHUANA NEWSPAPER.—The *Cape Town Advertiser* has the following: "By the northern post of Wednesday was received a very interesting publication from Kurdman—the well-known station of the Rev. Messrs. Moffat and Ashton. It consists of the three first numbers of the first newspaper published in the Bechuana language. It is issued monthly, is got up and printed by Mr. Ashton, at the mission press on the station, in the first style of typographic art, and, if not very intelligible to the English reader, promises, in its large type, to be both legible enough and intelligible enough to its Bechuana subscribers. The motto under which it appears is 'Kico Kinonoco,' and the title of the publication is 'Mokaeri oa Bechuana, Le Muleri oa Mahuku,' the meaning of which is, of course, obvious to the educated reader, and therefore needs no translation here."

——KITTY CLIVE TO HER DEAR A. POPE, POET.—A collection of autographs was sold on Monday and Tuesday last by Messrs. Puttick & Simpson. Among those of interest we may note a receipt by Roger Ascham, 1544; a letter from Kitty Clive to "My dear Popy," Twickenham, October 17, 1784, in which the rattling lady writes:

"The Jack I must have, and I suppose the Cook will be as much delighted with it as a fine Lady with a Birthday suit; I send you Wallnuts which are fine, but Pray be moderate in your admiration for they are dangerous Dainties. . . Mrs. Prince has been rob'd at Two a'Clock at noon of her Gold watch and four guineas, and at the same time our two Justices of three and sixpence a Piece, they had like to be shot for not haveing more! . . . . Poor Mrs. Hart is dead—well spoken of by everybody I pity the poor old weasel that is left behind."

——CLERICAL INTOLERANCE.—The Rev. Arthur Brook, vicar of East Retford, and the Rev Thomas Lee, a Baptist minister of the same place, took part in the soirée of the Retford Mutual Improvement Society, held a few days ago. The vicar, however, who was in the chair, absolutely refused to introduce Mr. Lee to the meeting as the Rev. Thomas Lee, and that gentleman was, therefore, obliged to introduce himself. We (*Leeds Mercury*) really had thought that the days of such absurd bigotry were at an end, and are glad to find from the *Retford Advertiser*, in which the proceedings of the meeting are reported, that the conduct of the vicar met with well-nigh unanimous condemnation. A dissenting minister has just as much right legally and morally to the title of Reverend as any clergyman of the Church of England, that title being of comparatively modern origin, and having been conferred upon ministers of religion merely as a mark of respect for their office.

——A PROPOSAL TO ROBESPIERRE.—At a recent sale of autographs at Paris, the following letter, addressed to Robespierre, excited no little interest:

"Since the beginning of the Revolution, I have been in love with you, citizen! But I was married, and knew how to control my passion. To-day I am free. My husband has fallen in La Vendee. I'll give to you this declaration in the face of the Supreme Being. It is no easy task for a woman to make such a confession; but paper is patient; you are my supreme deity, and on earth I know none beside you. I look upon you as my guardian angel, and will only live under your laws. If you are free, I will be yours for life. I am 22 years old, and have a feeling soul. I offer to you as a dowry the qualities of a true republican, and 40,000 livres rentes. I am waiting for your answer. Veuve Jacquin, at Nancy, *poste restante*. I say *poste restante*, from fear that my mother might scold me for my giddiness."

The issue of this love affair is not known.

——BALLOONS INVENTED BY CRINOLINE.—The French give a curious anecdote of a simple occurrence which led the inventor of such machines, Montgolfier, to turn his attention to the subject. It is to this effect: A washerwoman of the Rue aux Juifs, in the Marais, placed a petticoat on a basket work frame over a stove to dry. In order to concentrate all the heat, and to prevent its escaping by the aperture at the top, she drew the strings closely together, which are used to tie it round the waist. By degrees the stuff dried, became lighter, and the stove continued to heat and rarify the air concentrated under the framework, the petticoat began to move, and at last rose in the air. The washerwoman was so astonished that she ran out to call her neigbours to witness a miracle, and they, seeing it suspended in the air, were amazed and stupified. One individual, however, a simple paper maker from Annonay, named Montgolfier, as much astonished but more sensible than the others, who considered it the work of the demon, returned home, and, without loss of time, studied the work of Priestley on different kinds of atmospheres. The result was the discovery of the first balloons, called Montgolfiers, of which he was the inventor. As the nautilus probably gave the idea of a sailing vessel, so also do very simple causes often produce great and unexpected results.—*West End Life. By Major Chambre.*

——PRESENTATION OF A MEDAL TO A COLOURED SEAMAN.—A very gratifying formality, viz., the presentation of a medal, by the Board of Trade, to Samuel Williams, a coloured seaman, took place yesterday, at the Liverpool Sailors' Home. These presentations (generally to captains) have usually taken place in the board-room, in the presence of a few individuals; but as the recipient of the testimonial on the present occasion was a seaman, it was resolved that the ceremony should come off in the reading-room, so that it could be witnessed by the hundreds of seamen who are generally in and about the building. The presentation was made by Mr. Graves, chairman of the Local Marine Board, who eloquently described and eulogized Williams's conduct, which had drawn upon him the honourable notice of government. It appears that in January last, while Williams was a seaman on board of the British steamer St. George, stationed off Fayal, a severe gale arose which drove several vessels ashore. Seeing that a schooner, the King Alfred, would inevitably be wrecked, Williams and the second mate of the St. George (a man named Porter) lowered a boat, and succeeded in taking the crew of the King Alfred off that vessel, placing them safely on board the steamer. The King Alfred shortly afterwards drove on the breakers, and became a total wreck. At the conclusion of Mr. Graves's speech, the assembled seamen, some hundred in number, gave three hearty cheers for Williams, who did not attempt to speak, his response being three counter-cheers.

——FALLEN MAJESTY.—Eagles are subject to disease of the flesh, bone and blood, just like the veriest poultry that die of croup and consumption on the dung-hill before the byre-door. Sickness blinds the eye that God framed to pierce the sun, and weakens the wing that dallies with the tempest. Then the eagle feels how vain is the doctrine of the divine right of kings. He is hawked at by the mousing owl, whose instinct instructs him that these talons have lost their grasp, and these pinions their death-blow. The eagle lies for weeks famishing in his eyry, and, hunger-driven over the ledge, leaves it to ascend no more.

He is dethroned, and wasted to mere bones—a bunch of feathers; his flight is now slower than that of the buzzard; he floats himself along now with difficulty from knoll to knoll, pursued by the shrieking magpies, buffeted by the corby, and lying on his back, like a recreant, before the beak of the raven, who, a month ago, was terrified to hop round the carcase till the king of the air was satiated, and gave his permission to croaking sooty to dig into the bowels he himself had scorned. Yet he is a noble aim to the fowler still; you break a wing and a leg, and fear to touch him with your hand; your dog feels the iron clutch of his talons contorted in the death pang, and, holding him up, you wonder that such an atomy—for his weight is not more than three pounds—could drive his claws through that shaggy hide till blood sprang to the blow.—*Christopher North.*

A LIZARD'S CAST-OFF COAT.—I have observed that the lizards frequently change their skins, as do snakes; and this much in the same manner. A few days before the skin is coming off, the lizard looks covered with a sort of slime, and appears stupid and sluggish. When he feels his coat loose enough, he gets between two conveniently-placed portions of stick or weed, and, leaving the dead skin, or slough, as it is sometimes called, behind him, comes forth more brilliant and lively than ever. These cast-off skins are sometimes most perfect, particularly when the lizard has not been disturbed during the operation; the only way to examine it is to take it most carefully out from the vessel in which it is found, on the top of a camel's-hair brush (anything ruder, as a bit of stick, will tear it to bits), and place it in a wine-glass of clear water, then, with the lightest touch possible, brush the parts asunder, and, if you are lucky, and have a light hand, you may get the whole skin expanded quite perfect, looking like the ghost of its former owner. There is not a portion of the body that has not parted with its covering; the very toes and skin of the feet are seen hanging like an empty glove; and even the beautiful and yet hard and transparent covering of the eye remains faithfully fixed in its old companion, the skin. The lizards, why or wherefore I know not, are very fond of eating these cast-off skins. I have frequently seen them at work at it.—*Buckland's Curiosities of Natural History.*

——THE CUNNING OF THE RAVEN.—In the narrative of the Arctic voyage of Captain M'Clure, of the British navy, is the following story of the two ravens which became domiciliated on board of the Investigator. The raven, it appears, is the only bird that willingly braves a Polar winter, and, in the depth of the season, he is seen to flit through the cold and sunless atmosphere like an evil-spirit, his sullen croak alone breaking the silence of the death-like scene. None of the crew attempted to shoot the ravens, and they consequently became very bold, as will be seen by the following story: "Two ravens now established themselves as friends of the family in Mercer Bay, living mainly by what little scraps the men might have thrown away after meal times. The ship's dog, however, looked upon these as his especial perquisites, and exhibited considerable energy in maintaining his rights against the ravens, who, nevertheless, outwitted him in a way which amused everyone. Observing that